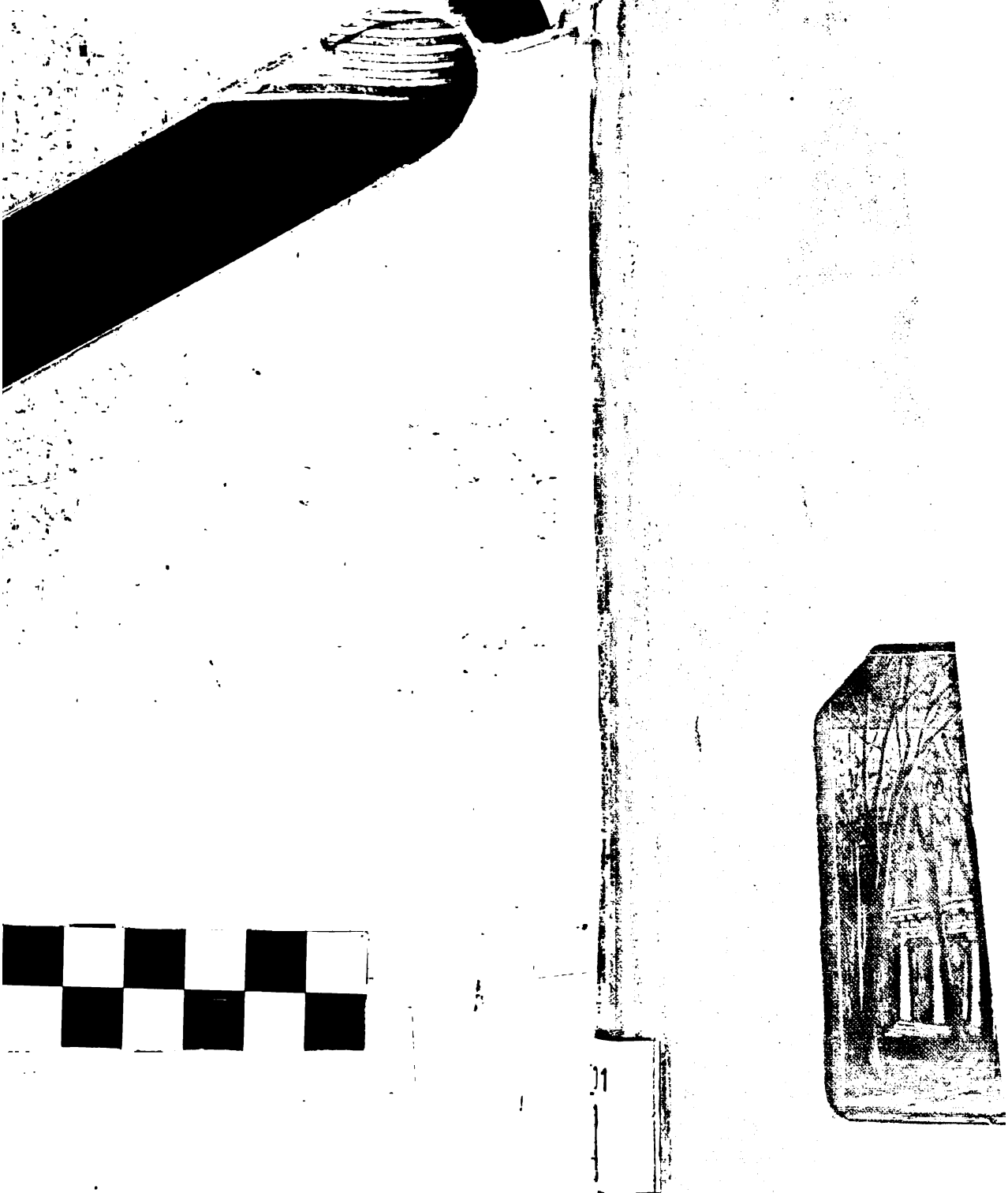
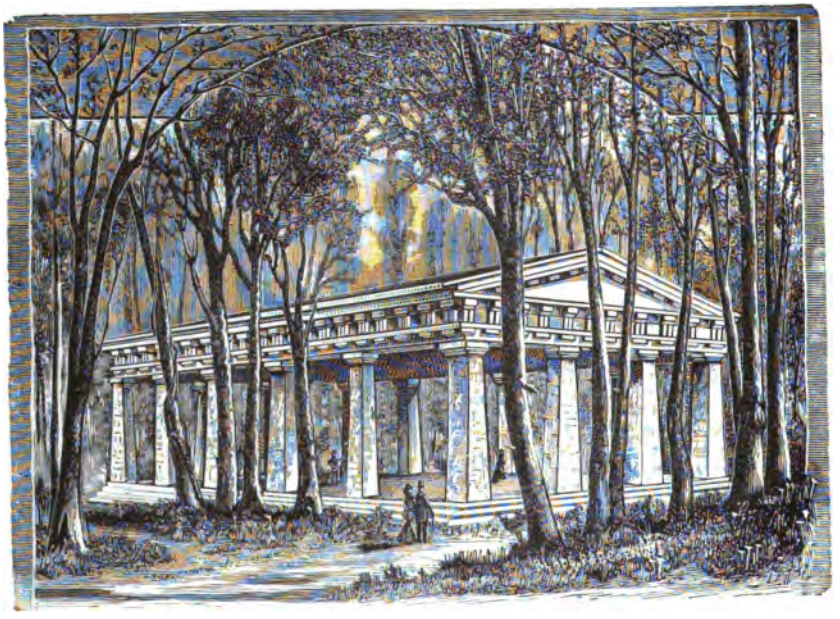


BOUT CHAUTAUQUA



ABOUT CHAUTAUQUA:

As an Idea, As a Power,

—AND—

As a Place.

SECOND EDITION, ENLARGED.

—BY—

Emily Raymond.

"The more things thou learnest to know and enjoy, the more complete and full will be for thee the delight of living."—*Platen.*

"To diffuse education among the people, to develop their understandings and enlighten their minds, is to strengthen our constitutional government and secure its stability."—*M. Guizot.*

TOLEDO:
BLADE PRINTING AND PAPER COMPANY.
1886.

Respectfully Dedicated

TO

LEWIS MILLER AND J. H. VINCENT, D. D.,

THE

FOUNDERS OF THE CHAUTAUQUA ASSEMBLY,

AND TO THE

GRADUATES AND FUTURE MEMBERS

OF THE

CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE,

BY

THE AUTHOR.

PREFACE.

Among the signs of the times the most important tendency which exists is that which is reaching toward a more liberal and universal education for the masses. With the various movements organized, it must be apparent to all thoughtful observers that not one has attained to such importance as that known and embraced in the Chautauqua Idea, for it is a practical scheme, reaching all classes and conditions alike, who will accept of its benefits.

In the pages of this Second Edition, enlarged, of this book, which is, as the title indicates, written to tell something about the mighty movement which in its twelve years of existence has wielded such a delightful influence, the attempt has not been made to give the entire history of the several departments, but briefly to allude to them in the order of their development from the primitive idea. Having been an ardent believer in the mission of Chautauqua from its first days, and by constant attendance upon the summer assemblies through their entire sessions, the author has had unusual opportunities to know whereof she writes. The divisions of topics are, respectively, Chautauqua as an idea, as a power, and as a place, besides some miscellaneous subjects.

To those persons who generously gave permission to select from their own writings material that was needed in addition to her own knowledge, the writer expresses in this public manner earnest thanks!

And, now, my book, go forth on your mission to all unknown readers, that they may not be as the "heath in the desert, and see not when good cometh!"

E. R.

INTRODUCTION.

This is not the first country in which people who hear, have been said to hear but not to understand. Many people listen to what they say themselves with much more interest than they give to any other sayings. Words come into their ears and go out again, and leave but a rumble behind. Hearing they hear, but do not understand.

It seems probable that one quarter part of the people in America have heard of the Chautauqua plans for the higher and better education of the people. If this is so, fourteen million people have heard of them. But of these people nine-tenths do not remember that they have heard; and even of the remaining tenth, one million four hundred thousand people, four-fifths do not remember very well what they heard.

It is for the benefit, first, of these people—say in round numbers one million two hundred thousand persons—that this book is published, to give them some text-book which they may hold in their hands; and holding it, may be able to tell what CHAUTAUQUA is, and what it is for.

Secondly, the book is published for the forty-one million of people who have not yet heard of CHAUTAUQUA or our plans at all.

Thirdly, it will do no harm, but rather be of use to the one million four hundred thousand people who know something of Chautauqua already. To all three of these classes of readers it is affectionately inscribed.

EDWARD EVERETT HALE.

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I.
AS AN IDEA.

ABOUT CHAUTAUQUA.

THE application of the Chautauqua Idea has produced an educational movement, which combines sacred and secular knowledge. It takes the teachings and doctrines of the Holy Bible as the corner-stone, while it seeks to establish the relation of Christianity, and of culture, as they should appear in individual and in national life.

This Idea has taken captive the hearts of many thousand pilgrims, who for twelve consecutive summers have journeyed to Chautauqua, as ancient pilgrims went to Mecca, for a knowledge of the truth and for inspiration.

All persons are concerned in that which shapes the life, the destiny and the greatness of the nation of which they form a part. This great movement, which has caused from every direction of the wide world the inquiry—What is this Chautauqua? is a plan by which men and women, boys and girls, may learn the truths which Christianity has nourished, that they may enter into sympathy with those things that are pleasing to God, in order that the best, grandest and noblest of all ideas may have expression in their thoughts, their writings, and in their literature, thus pervading their homes, so that the national life will be rich in all that constitutes the best in human history.

The saying "that two heads are better than one" is proved true in the origin of the Chautauqua movement, as the two men, J. H. Vincent, D. D., Plainfield, New Jersey, and Mr.

Lewis Miller, of Akron, Ohio, both famous Sabbath school workers, planted the sapling that was to become a tree with great branches and roots that would cover the earth! Their personnel and temperament are not alike, but they were one in purpose and aspiration. Each, before they ever met, had conceived and nursed the idea and purpose of broadening the horizon of Sunday-school work by enlarging the mental scope and equipment of its teachers. They, with other prominent educators of this nineteenth century, realize that the tendencies of most of the teachings of the age are to overthrow and sever the precepts of God's word and its requirements from secular knowledge, rather than to build after its model, symmetrical character, which requires moral, mental and spiritual culture, as much as the body needs its physical training.

As the greatest command of the Scriptures is to "seek first the kingdom of heaven," that all other things may be added, so the first great duty that Chautauqua teaches is obedience to this command of Him who made the world and all things therein contained, and gave to man "dominion and mastery over all creatures and things," and endowed him with capabilities for studying all His works.

Chautauqua aims to prepare for eternity; and as the intellect is the one great gift by which human souls are distinguished from the brute that perisheth, its imperishable quality requires that it must be cultivated and expanded in all directions; therefore this new movement, by the variety of its teachings and exercises, however diverse, will be found to relate directly or indirectly to this true idea of education. The memory is the great store-house of the mind, and it must be filled with knowledge gained from the infinite source of all wisdom, and in this way can claim the wonderful promise, "If any man wills to do God's will, he shall know." To realize what great power and strength lie in the fundamental law of character building, I quote the expressive thought of one of America's poets (which

Thomas Hughes used with such force in his book, "Manliness of Christ"), embodied as follows:

> "Three roots bear up Dominion: Knowledge, Will,—
> These twain are strong, but stronger yet the third,—
> Obedience,—'tis the great tap-root, that still
> Knit round the rock of duty, is not stirred
> Though heaven-loosed tempests spend their utmost skill."

With this principle as a basis, Chautauqua builds, fully believing our Lord's word is not "Without me ye can do little," but "Without me ye can do nothing."

Thus, the key-note of this new departure from conventional ways, is the question of true obedience; not that of which we are capable in ourselves, or of ourselves, but "what He can perform by making us monuments of His power and mirrors to display His image and knowledge."

The outline of study is, first, true culture for eternity; second, seeking the agency of the Holy Spirit; third, using the instrument of truth, primarily and especially revealed in the Holy Scriptures. The institutions are: Church influences operating through the public service over the homes; Sabbath school and pastorate with their specific work as regénerative, educational and pastoral, embracing its internal organization, officers and management, its text-books, its teachers, its opportunities and antagonisms, its collateral aids, which are study of God's records in nature, as physical science, God's record in human history, as the study of man in mental, moral and social science, of man's achievements in literature and art, besides the control of every-day life in the interest of personal culture, social life and business undertakings.

Chautauqua places the Bible in the center and at the foundation of all its work, and when the truth was realized that for many years most of the religious instruction had been, as it is now, given through the Sabbath-school, the wisdom of

the leaders in this great plan of instruction was apparent, in the calling of a Sabbath-school Assembly in August, 1874, to this great center. It was from its first conception, and is now, an institute for training teachers of to-day and to-morrow in the contents of the Holy Bible, by showing by best methods the teaching of the gospel in its various forms of evangelical and philanthropical Christianity which the devout study of the Scriptures has developed, besides furnishing opportunity for them to gain knowledge from the great foundations of secular truth, both classical and modern, which aid equipment for their work.

Chautauqua assumes a positive attitude toward all true science and good literature, and seeks, by all its teachings, to bring about the threefold piety of the heart, the intellect, and the will.

Chautauqua emphasizes the belief that there is no divorcement between religion and culture, and seeks to inculcate this fact to the masses of the people of our beloved land, and desires that education only, which is pervaded by the Christian spirit that regards all men as brothers. The whole aim of the leaders and teachers is to secure for men and women the highest development of "soulhood" of which they are capable. They regard science and philosophy as incomplete unless they center in Christ; therefore comes their belief that no education is complete that is not a Christian education.

Many persons inclined to be critical have asked—Why do Chautauqua leaders say so much about teaching the Bible, and have its doctrines so prominent? Chautauqua teachers answer —"Heaven and earth shall pass away," but these records of divine revelation shall not pass away, but are for direction, and all must possess themselves of the great truths therein contained in order to become educated.

It is pleasant to know that some of the most distinguished educators and literary men of our own times were consulted,

and that they most heartily approved this new way of instruction before it was given to the public. William Cullen Bryant endorsed and gave it his strong commendation in a letter written by his own hand, less than a month before his death. The religious teachings of the divine book which were to be so conspicuous did not meet with one objection from our great poet, for there was no antagonism in his heart between Science and Revelation.

The fact that the great portion of the mental food of the present time—as science, history, poetry, morals, essay, and fiction—is prepared by writers who have long since ceased to believe, has compelled leaders in educational interests to consider the momentous question. Although true that there never was a period when the sacred volume, which embodies the world's faith and salvation, had so wide a distribution or was wielding so mighty an influence upon the world's civilization and progress, yet Chautauqua teachers must exalt the Bible in order to show those who are weak in faith, that Science and Religion are not two separate departments, not even two phases of the same truth. For Science has a broader realm in the unseen than in the seen, in the source of power than in the outcome of power, in the sublime laws of spirit than in the laws of matter, and Religion sheds its beautiful light over all the stages of life, till whether we eat or whether we drink, we may do all for the glory of God. Science and Religion make common confession, that the great object of life is to learn and to grow, and Chautauqua teaches that both will come to see that the best possible means for the attainment of this end is a personal relation to that Teacher who is the Way, the Truth, and the Life.

The scientific department of this great movement discusses secular science with the Bible in hand. It studies natural science from the standpoint of faith in God's word, which is opened out and expounded by leaders in Science who, revering Nature, also bow before the God of Revelation.

The leader and his counselors are devout men, and they realize that the truth or falsehood of the Bible, its worth or worthlessness, is the great question of the day; also, that the life or death of modern society hangs upon its issue. They insist that all members of this Circle shall study and see for themselves that the teaching of this grand old book is what is needed in this age. All are urged to give earnest examination to the literature of the Bible to see what it has gathered to itself, as it shows the amazing hold it has gained upon the human intellect and heart, as it set in motion, in all ages, the most powerful and polished minds, in explanation, illustration and defense of its truths and revelations.

Chautauqua believes with the German writer who aptly remarked that "one period has fought for Christ's sepulchre, another for his body and blood; and that the present contends for his Word." Through the course of study involved in this new plan the members are urged to seek with reverent faith the spirit of the sacred Scriptures, and have all their time brought into harmony with its requirements. Instead of keeping the Bible for the time of family prayer and worship, and putting it aside to make room for the busy practical work of every-day life, Chautauqua urges all to take its teachings for hourly guidance, as they struggle toward what is good and best, as well as to make themselves strong to meet the infidelity of the times.

To prove that it is not an erratic fancy for the leaders in this great movement to insist upon the study of the Holy Bible, I will briefly recall some thoughts of the most brilliant and distinguished intellects of the world for your consideration in this connection.

Daniel Webster, almost without a peer in modern times, both in eloquence and comprehensive grasp of intellect, was a most diligent student of the Bible, being styled, for years, the walking concordance of the United States Senate. In one of

his orations he uttered this lofty and impressive sentence: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury all our glory in profound obscurity." He also said that the source of his best thought and inspirations was the Bible, and that he made a practice of reading it through once a year, and considered it the book of all others for lawyers as well as divines. In another connection Mr. Webster makes the following statement: "From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures."

The eloquent Fisher Ames said, "No man ever did or ever can become truly eloquent without being a constant reader of the Bible, and an admirer of its purity and sublimity."

Dr. James Freeman Clarke says: "The Bible is a fountain whose waters feed intellect, heart, life, promoting the highest worship, as well as the largest humanity. . . . Kingdoms fall, institutions perish, civilizations change, human doctrines disappear; but the imperishable truths which pervade and sanctify the Bible shall bear it above the flood of change, and the change of years. It will forever remain,—

> "A sacred ark, which from the deeps
> Garners the life for worlds to be.
> And with its precious burden sweeps
> Adown dark Time's destroying sea."

Theodore Parker commends the sacred record with the following beautiful truths: "Some thousand famous writers come up in this century to be forgotten in the next. But the silver

cord of the Bible is not loosed, nor its golden bowl broken, though Time chronicles his tens of centuries passed by. . . . You can trace the path of the Bible across the world from the day of Pentecost to this day. As a river springs up in the heart of a sandy continent, having its father in the skies; as the stream rolls on, making, in that arid waste, a belt of verdure wherever it turns its way; creating palm groves and fertile plains, where the smoke of the cottage curls up at eventide, and marble cities send the gleam of their splendor far into the sky; such has been the course of the Bible on the earth. There is not a boy on all the hills of New England; not a girl born in the filthiest cellar which disgraces a capital in Europe, and cries to God against the barbarism of modern civilization; not a boy nor a girl all Christendom through, but their lot is made better by that great book."

Napoleon Bonaparte said to General Bertrand, "The Gospel is more than a book; it is a living thing, active, powerful, overcoming every obstacle in its way. See, upon this table, this Book of books [and here the Emperor touched it reverently], I never cease reading it, and always with new delight."

"The Bible in the light of its literary merits, aside from its value as bringing life and immortality to our view, is very important. In what book written by the hand of man will we find poetry that will compare in sublimity with some of the sudden impassioned bursts of the bard Isaiah, or in gorgeous imagery, in animated description, tenderness, elevation or pathos, with the sweet numbers uttered by the inspired singer of Israel? Where, in the whole range of uninspired literature, shall we find a book filled with such varied compositions of the highest order as the book of Job—a book, of which it has been said, that the concluding chapters alone, where the Almighty answers Job out of the whirlwind, suffice to place it in point of dignity, grandeur, and magnificent description, at an unapproachable distance from all human com-

positions? What narrative so intensely interesting, so profoundly affecting as the history of Joseph, from his first entrance on the stage, through all the steps of his checkered and marvelous career, to his reunion with his venerable father? Often as we peruse it, it retains its charm and power still over the heart, however stoutly we may resist the fascination. What pathetic lamentation is found in David's grief-moving words on the deaths of Saul and Jonathan, and of his rebellious son Absalom? Where is to be found such proverbial philosophy as that which Solomon's inspired pen has bequeathed to the world? If we seek for eloquence, what models are to be found among all the books of the world that can compare with some of those furnished by the Sacred Scriptures—such as Stephen's overwhelming address to his countrymen, or Peter's sermon at Pentecost, or Paul's address to Festus, or the Areopagus? And what simplicity and truthfulness are expressed in the narratives of the Holy Evangelists! The Holy Scriptures indeed are incomparable."

John Quincy Adams was a devout believer in the Bible. In writing to his son from St. Petersburg, he recounts this striking experience: "It is my custom to read four or five chapters from the Bible every morning, immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day."

What volume of human origin could endure the ordeal of constant reading and study, and exhaust a life-time in its investigation, supplying until the last, increasing stimulation and comfort? Hundreds of commentators and critical scholars have devoted their intellectual lives to the study of the Holy Scriptures, and have ceased, like the venerable Bede, at once to work and live, consecrating their last breath to the translation or illustration of the Bible.

Time would fail us to recite the voluntary and heartfelt testimonies to the sustaining and inspiring power of the Bible

which have come from the noblest minds of all ages, in all Christian lands. Yea, indeed! this book, that has so imbedded itself in all literature and science, and for nearly two thousand years sustained its claim to a divine origin—that has exercised so marvelous an influence over human society, and impressed itself so powerfully upon the thinkers of every age, must have the first place in this great educational movement.

Chautauqua, in leading her students to seek the pure thoughts from the master minds of every generation, gives a high place to the immortal bard, Shakespeare, and in searching, they find that he, too, gives evidence of his familiarity with the Holy Scriptures. A distinguished clergyman of England first turned thought in this direction, and says, "Judging from his illustrations, rhythms, and modes of expression, Shakespeare went first to the Word and then to the works of God." Another says, "he obeyed the instinct implanted by Him who had formed him Shakespeare. Hence his wonderful power of inspiring all who study his utterances with sublime affection for that which is good, and chilling us with horror by his fearful delineations of evil." While we study Shakespeare we are reminded of the Bible, by an elevation of thought and simplicity of diction which are not found elsewhere. He gives quotations, allusions and parallelisms in his work which show his familiarity with Scripture, as well as his fondness for it, and the almost unconscious recurrence of it to his mind. Shakespeare's Complete Works is the only other volume that may be said to have a literature of its own, which stands at the head of human productions, for the universality and power of its influence, and it shows more significantly the superhuman vitality of the Bible.

Chautauqua directs thought to the fact that our best literary men have been students of the Bible that they place first in their new departure. It is the most stimulating book in all literature, and the glory of this grand old volume is, that while

it contains truths that are simple enough to lead the wayfaring man, though a fool, it is also full of philosophy and scientific assertions. Chautauqua says, "Search the Scriptures," to see what harmony there is between the Word and the Works of God. The Bible declares scientific truth far in advance of its discovery, far in advance of man's ability to understand its plain declarations. Take a few conspicuous illustrations: The Bible asserted from the first that the present order of things had a beginning. After ages of investigation, after researches in the realms of physics, arguments in metaphysics, and conclusions by the necessities of resistless logic, science has reached the same result. The Bible also said from the first that creation of matter preceded arrangement. It was chaos—void—without form—darkness; arrangement was a subsequent work. The world was not created in the form it was to have—it was to be molded, shaped, stratified, coaled, mountained, valleyed, subsequently. All of which science utters ages afterward.

It is a recently discovered truth of science that the strata of the earth were formed by the action of water, and the mountains were once under the ocean. It is an idea long familiar to Bible readers: "Thou coverest the earth with the deep as with a garment. The waters stood above the mountains. At Thy rebuke they fled; at the voice of Thy thunder they hasted away. The mountains ascend, the valleys descend into the place Thou hast founded for them." Here is a whole volume of geology in a paragraph.

The thunder of continental convulsions is God's voice; the mountains rise by God's power; the waters haste away unto the place God prepared for them. Our slowness of geological discovery is perfectly accounted for by Peter: "For of this they are willingly ignorant, that by the word of God there were heavens of old, and land formed out of water, and by means of water, whereby the world that then was, being overflowed by water perished." Men recognize these geological

subsidences, but they read them from the testimony of the rocks more willingly than from the testimony of the Word.

Science has exulted in having discovered what it pleased to call an order of development on earth—tender grass, herb, trees; moving creatures that have life in the waters; birds, reptiles, beasts, cattle, man. The Bible gave the same order ages before, and called it God's successive creations. During ages on ages man's wisdom held the earth to be flat; meanwhile God was saying, century after century, of himself, "He sitteth upon the sphere of the earth." Men racked their feeble wits for expedients to hold the earth, and the best they could devise were serpents, elephants, turtles—beyond that, no one had ever gone to see what supported them, yet God was perpetually telling man that "He had hung the earth upon nothing."

Science has no hint how a long ascending series of developments, crowned by man, may advance another step, and man become equal to angels. But the simplest teachings of Scripture point out a way so clear that a little child may not miss the glorious consummation.

One favorite teacher at Chautauqua has uttered the beautiful truth that the "Universe is God's name writ large, and that thought goes up the shining suns as golden stairs, and reads the consecutive syllables, all might and wisdom and beauty, and if the heart be fine and pure enough, it reads everywhere the mystic name of Love." Chautauqua says, "Will you not learn to read the hieroglyphics, and then turn to the blazonry of the Infinite page? That is the key-note; the heavens and the earth declaring the glory of God, and men with souls attuned, listening."

All know that the pet science of to-day is meteorology. The fluctuations and variations of the weather had, hitherto, baffled all attempts at unraveling them. It had seemed as if there was no law in their fickle changes. But at length perseverance and

skill have triumphed, and a single man in one place predicts the weather for a continent.. The Bible, however, always insisted that the whole department was under law; nay, it laid down that law so clearly that if men had been willing to learn from it, they might have reached this wisdom ages ago. (Eccles. 1: 6-7.)

Science tells us that there has been a "survival of the fittest." Doubtless this is true; so Chautauqua teaches that in the future there will be a survival of the fittest. What will it be? Wisdom, gentleness, meekness, brotherly kindness and love. Over those who have these traits death hath no permanent power! Is there not good reason for the great leaders of education to commend the study of the Word which contains so many mysteries not yet understood and events still to be unfolded in the future?

No person need be ignorant of what is recorded in the Bible if the methods laid down in the plan of this new educational movement be followed, for its teachers seek to bring opportunity to the humblest soul for gaining wisdom in physical science as well as from the sacred Word.

The Scriptures should be to every soul the oracles of Infinite wisdom and infallible truth, and as such, the unfailing source of refreshment, light and joy. The whole aim of this Chautauqua movement is to bring souls, as Herbert Spencer says, "into harmony with their environments."

Besides Biblical study, general history and literature, both ancient and modern, translations from the classics, physiology, theology, biology, microscopy, and in fact readings from every source that will elevate the taste, are furnished in the curriculum of this wonderful home college. Many possibilities of self improvement are included in the different departments of study which year by year have been added in harmony with the outlines first presented, but none more delightfully pursued than that of science. It has charms for the young as for the old.

There is nothing in the whole range of knowledge which satisfies the intellectual thirst as science properly unfolded and explained. From a material point of view alone, the science of chemistry is one of the great agents in the transformation of nature and its subjugation to the wants of man.

"Through experiments in chemistry one can learn how the earth yields her treasure to its skilfully conducted processes, and the trodden clay becomes converted in its crucible into shining metal. We find that the arts draw from it, with every succeeding year, increased advantage, and the condition of mankind is elevated and the world advanced by its progressive triumphs.

"It opens to us mines of agricultural wealth in what would otherwise have passed for worthless refuse, and it carefully investigates the laws and conditions of vegetable growth, by which earth and air are converted into food for man and beast. The practical results of this branch of science are the basis of that material prosperity in which taste and literature and the graces of life find their natural growth, consequently they are not to be disregarded. And there is something more we gain in this line. The study of chemical science reveals to the mind a beauty and harmony in the material world to which the uninstructed eye is blind. It shows us all the kingdoms of nature contributing to the growth of the tiniest plant, and shows how through fire or decay all forms of life are returned again to the kingdoms of nature from which they were derived. It unveils a thousand mysteries of cloud and rain, of frost and dew, of growth and decay, and unfolds the operation of those silent yet irresistible forces which are the life of the world we inhabit.

"And, above all, the nobler aim of reverent study of nature is to see the glory of the Deity which shines in every crystal and blooms in every flower. We should respect the labors and encourage the investigations of true science because truth in general is thus promoted, and the highest truth in particular can not be retarded nor its luster dimmed."

I would urge all who read this book to weigh well the wonderful plan that underlies the selection of studies that are presented by Chancellor Vincent to his great constituency—the members of the C. L. S. C.

THE NORMAL DEPARTMENT

Began with Chautauqua, and it has always been in the foreground of the Assembly work. We can say it was the first expression out from the Chautauqua Idea. It is for instruction in the truths of the Bible, and for the training of those, who, as parents and Sunday-school teachers, are to lead others in the way of eternal life. The members study the principles and methods of teaching, that they may render better service as instructors.

The Normal method of teaching was the basic idea of this new movement, and it had been confined to the secular schools until Dr. Vincent established his summer school at Chautauqua. He designed to bring about a revolution in the use of methods and means for spreading a knowledge of the Scriptures. There is a regular course of study published, which is pursued at home by Chautauquans, who in August of each year come to the great center, prepared with facts and principles, rules and theories, for their annual two-weeks' drill and examination. A corps of instructors are employed in this Normal Department, who are eminently fitted to impart knowledge of the Holy Bible by methods new and interesting. On examination day—which always must occur at Chautauqua—a printed list of questions is given to each of the students, when assembled for the purpose, and they are required to write their answers without help from books or friends. If they succeed in giving them correctly, they receive the Diploma. Among the graduates may always be found men and women of eminence in the various professions, as teachers and graduates from first-class seminaries and colleges. This Normal method of teach-

ing, which is both attractive and inspiring to young people, has superseded the old catechetical exercises. The utility of the new plan was soon manifest to every biblical student, because it afforded facilities for the consecutive study of the Scriptures, by producing a literature on the lessons in almost every well-managed religious weekly periodical, besides causing the publication of various books of comments and sermons on the lessons, which were designed to aid Sunday-school teachers in their work. Through the inspiration of this new impetus to the study of the Scriptures, it was found that for a preparation to teach a class, historical and scientific knowledge were both needed, as well as some understanding of Hebrew and Greek; and, as a natural consequence, teachers of those languages were employed. Every department of human learning has been placed under requisition for the materials and improved methods, by the founders of the Sunday School Assembly. And, when we look back through twelve summers to the beginning, our amazement is great at its success; for there was danger that opposition might be excited among the old workers, in the interest of time-worn methods, but this was avoided by letting "prejudice sleep in the churches, while the Chautauqua movement was inaugurated on an independent basis."

This thorough course in biblical instruction helps the members to think on questions of vital importance to Sabbath-school teachers, and they have proved themselves able and worthy to be instructors. Going home from Chautauqua, these Normal students have leavened the whole Sabbath-school system of the country. In hundreds of towns and cities where the study of the Bible had been lifeless and fruitless, they have put in the vital spark that has made such study a power in the whole community. Out of their work has grown the more advanced work of this great institution, and their faithfulness has done much to make Chautauqua possible.

It is with pleasure that the managers make Normal Alumni Day a "red-letter" day in Chautauqua's calendar. It is a good thing and a beautiful custom to cluster around this Department all the endearing associations of memory, and the enlivening, warming allurements of social intercourse and festivities. It is well for those who qualify themselves for the religious teaching of the young to dignify the return of anniversaries with reunions, and break bread together (as banquets are often given) in token of their union in a common sacred cause.

To Otis F. Presby, M. D., of Washington, member of first class, 1874, is due the honor of making this Normal Alumni Association a permanent institution of Chautauqua. It is the most venerable society, and has several thousand members. Jesse Lyman Hurlburt, D. D., of Plainfield, has been the leading teacher from the beginning, and has so attached Chautauquans to himself that he is next dearest to our leader, Dr. Vincent.

On the twelfth anniversary, August 13, 1885, there was unusual enthusiasm in the fraternity. A fund had been accumulating by small collections, to build a commodious hall for general purposes, and for the Chautauqua Normal Alumni headquarters. Their fondest hopes had been more than realized in the construction of an edifice which was then dedicated as a temple for Sunday-school teachers. The Normal Class was *the* institution in the first years of the Chautauqua development, and its first banner bears the date of 1874. Now, twelve years later, it is one of many institutions at this center, each of which is the pet of a constituency. In all the changes, the Normal Alumni have remained loyal, progressive and essential to this mighty movement.

THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE

Is controlled by the following officers: President, Lewis Miller; Chancellor, J. H. Vincent, D. D.; General Secretary, A. M.

Martin; Office Secretary, K. F. Kimball. It has as counselors: Rev. W. C. Wilkinson, D. D., Rev. Lyman Abbott, D. D., Rev. John M. Gibson, D. D., Bishop Henry W. Warren, D. D., Rev. Edward Everett Hale, D. D., and James H. Carlisle, LL. D.

The organization aims to promote habits of reading and study in connection with the routine of daily life, especially among those whose educational advantages have been limited, in order to secure to them the college student's general outlook upon the world and life; also, to assist in developing the habit of close and persistent thinking. The Circle may be called a people's college, with a four years' course of reading that embraces a broad view of History, Literature, Art, Science, Man, and Life. It proposes to encourage individual study in certain lines, by text-books, summer series of lectures, and students' sessions at Chautauqua. It is also for persons who left school years ago, who now desire to pursue a systematic course of instruction. High school and college graduates, and people of leisure and wealth who do not know what to do with their time, are invited to become members.

This Circle was organized in 1878, and the first class was enrolled at Chautauqua on the tenth day of August in that year, directly after the scheme was presented before an audience which was convened under a great tent that was spread on the same ground where the amphitheatre has since been erected. The following questions pertinently explain its object:

"Is it too late for you to go to college? Are you too old, or too poor, or too busy?

"Would you like to enter college with a four years' course of study, embracing a broad view of History, Literature, Art, Science, Man, and Life?

"Would you like to belong to a class, and study its text-books, observe its 'memorial days,' and receive a diploma?

"Would you like to turn mature years, middle life and old age into youth again?

"Would you like to turn street, sitting-room, parlor, shop, railway car, market, kitchen, seaside and forest into recitation rooms?

"Would you like to be enrolled as students in the great University of Self-Culture, in the archives of which such names are found as William Shakespeare, Washington Irving, Horace Greeley, Hugh Miller, Michael Faraday, Herbert Spencer, Dr. Edward Hitchcock, and scores of other distinguished men, who, although they never enjoyed college opportunity, turned spare minutes and daily life into a college of their own?

"Have you, to begin with, forty minutes a day to spare to this work?

"If you wish further information concerning this scheme of reading and education, which already enrolls one hundred thousand members, which aims to create and foster a larger faith in the value of a thorough collegiate training for our youth, which has received the hearty indorsement of William Cullen Bryant, Bishop Simpson, Joseph Cook, Dr. Mark Hopkins, Dr. Lyman Abbott, and leading educators of America, send a postal card of inquiry to K. F. Kimball, Office C. L. S. C., Plainfield, N. J."

All persons who desire to unite with the Circle should send the annual fee of fifty cents, which is used to defray the expenses of correspondence, memoranda, etc., that would be received from headquarters by the member. The full course of reading covers four years, and an average of forty minutes daily reading will enable the student in nine months to complete the books required for the year. In explaining the memoranda, I will say that the annual examinations are held at the homes of the members, and in writing. The paper forwarded to them is called a memoranda, and consists of large sheets, one on each department of study, containing questions, with blanks for answers, outlines, hints on study, and the student's opinion of important facts. The items of printing and

postage, in sending all this material to one hundred thousand people, are considerable; consequently the small sum of two dollars for the entire course of four years explains itself. There is no financial aim in the enterprise.

Some members pursue the course of study alone, while others find it helpful to meet with the local circles which now aggregate almost to a thousand, and are of all sizes, from three members to several hundred. In August of each year, the members of these Circles to whom it is possible, gather at Chautauqua, and for several weeks pursue their studies under the direct supervision of their leader and Superintendent, Dr. Vincent.

Persons should be present to enjoy the annual meetings at Chautauqua, but attendance there is not necessary to graduate in the Chautauqua Literary and Scientific Circle, as those who have never visited this great center may enjoy the advantages, diploma and honors of the Circle. But unless one has been to the Assembly, the real spirit of the wonderful movement is not caught; for the very air one breathes then has all the inspiration of a college town, as the students wear their various badges, designating the year of graduation, degrees conferred, and other marks of distinction, while the various professors, in their caps, are seen flying hither and thither to their various classes as the bells, "Chautauqua bells," ring out their sweet calls of the hours of study. Besides, one has the pleasure of seeing and hearing many notable men and women of this Nineteenth century, a privilege seldom enjoyed in a city or home in this world. The influence of this place is world-wide, and when we realize its history of ten years, with the religious and literary organizations it has brought into being, the literature it has created, the books it has written and published, the reforms it has pushed, we will desire to come and pay our homage to the shrine, and will feel that it is truly wise to exclaim, "The Lord's hand is with this great educational movement."

This Circle has Memorial Days set apart as days of special interest to every member, and are for devout prayer for the furtherance of the objects of this Society. The Bryant bell at Chautauqua rings at noon, October 1st, when members are supposed to begin their studies; also on every memorial day during the year! Wherever they may be, true Chautauquans can hear its echoes! On these respective days all members are to read the literary and scriptural selections indicated, and to collect some facts about the authors whose birthdays are thus commemorated, and to invoke the blessing of our Heavenly Father upon this attempt to exalt His Word, and to understand and rejoice in His Works.

In the original plan, the fact that the largest number of the American people cannot have the education that a college graduate receives, and yet need some means of culture after their school-days are passed, was considered, and our leader created the different departments of study in accordance with the foundation plan. The word school, with its broad meaning, expresses the only name suitable for this scheme of instruction, which gives general views from the great realm of knowledge, and brings the multitude in direct contact with the most gifted, vigorous and brilliant intellects of the continent, who open the way to the masses that they may walk on the higher plane and continually seek increase of wisdom, which is more powerful than earthly riches.

Although the design of the Chautauqua Literary and Scientific Circle was for the uneducated masses of our people, yet a college president gave his name first as a member, and all classes of society were represented upon the roll of the new Circle in the first seven hundred names that were registered at Chautauqua the very day the plan was presented. This new movement supplied a need widely realized; and as soon as the first members informed their friends at home, other names were added, which swelled the number to eight thousand. The zeal

of the members may be noted by the demand for standard books which were prescribed for the first year's course of reading, as the entire stock of the various publishers was exhausted, and for several months afterward the demand exceeded the supply. Of these books more copies were sold than the total number of members, thus showing that the influence of this Circle extended beyond its own organization. It also showed that the thought of the people which had slumbered so long, was awakening to a realizing sense that ignorance of the great world of written knowledge could no longer be allowed. Before two years had passed, this great intellectual awakening won for the Assembly at Chautauqua the title of the "Summer University," bestowed by Joseph Cook, but not adopted.

The cabalistic letters, C. L. S. C., represent the great movement that has fame in every quarter of the world. It may be of interest to know that the thought of this Circle first entered the mind of its originator, J. H. Vincent, twenty-five years ago, while he was a village pastor in the State of New Jersey, but its practical realization was reserved for more favorable auspices. In the summer of 1878, while Dr. Vincent was crossing the Atlantic, homeward bound from a breathing-spell under the Alps, the plans of this wonderful Circle were matured, and its details arranged. In the original plans of the Assembly, as well as in their execution, Mr. Lewis Miller and Dr. Vincent have cordially co-operated, and to the first named special honor is due for the conception of having it an "Outdoor University."

The first class of the Circle was formed in 1878, and its members, after reading the required books in the four years' course, graduated in 1882. From that time they are known as the C. L. S. C. class of '82! Its name, Pioneer, expresses loudly that the members thereof have the highest possible honor in promptly grasping the opportunity of giving sanction to the proposed intellectual revival. Its motto, "From Height

to Height," was selected after great deliberation, and the sentiment indicates the individual aspiration of each of its seventeen hundred members. Many of the class graduated with four seals, and several have won the highest Order of the organization. The degrees are, respectively: O. W. S., Order of the White Seal; L. R. T., League of the Round-Table; and G. S. S., Guild of the Seven Seals. All graduates form the Society of the Hall in the Grove. It is expressed by the letters S. H. G.

Each year since 1882, the members who graduate are known by their respective years. The readings of the several classes for the entire four years' course are substantially the same. A new class is formed every October, into which members can be taken as late as January. Classes now are '82, '83, '84, '85, graduates; '86, '87, '88, '89, are respectively in fourth, third, second, and first year of their reading—yet all are in the same books.

The work of the Society is carried forward under the direction of an executive committee of twenty-five persons, all of whom must have graduated. The number is filled by an annual election at such time as may be appointed by the Chancellor, absence from Chautauqua forfeiting membership on the committee.

SOME INCIDENTS OF THE FIRST CLASS—PIONEERS.

As the members marched through the Golden Gate in their order, first to pass under the arches, came a graduate of Princeton and a graduate of Yale, arm in arm; next, a grandmother, aged eighty-three years, her son, and her granddaughter. Members four abreast, representing all conditions, ages and previous degrees of culture, followed. One of the graduates was in a wheeled chair, being an invalid, who had come from Arkansas to receive her diploma. Doctors of divinity, professors, orators, great leaders of great works, and women who

grace the highest circles and personify the ripest culture of the land, marched in this first procession, thus doing honor to themselves and the Chautauqua Literary and Scientific Circle. It was too wonderful a procession to attempt to describe, for in the history of the world it was the first time such a scene had been witnessed.

The Pioneers demonstrated that a home-school could be held together, and all grades of intellects, widely separated, could be held to the work, by simple, silent forces! The plan was grand, almost to inspiration. The reception of it demonstrated that the want of such a scheme was general. The solution of the problem, the completion of the experiment, was duly celebrated by the ever-to-be-remembered unique procession on the First Commencement Day of the Chautauqua Literary and Scientific Circle. All hail to the Pioneers! the class of '82! and fervent greetings to all classes that follow on "from height to height!"

The Chautauqua Literary and Scientific Circle has the spirit of delightful fellowship that belongs to the college. Its mottoes, songs, memorial days, vesper services, commencements, diplomas, alumni reunions, class gatherings, badges, seals, public recognitions, etc., etc., give to it a peculiar charm and kindle enthusiasm among its members.

One beautiful feature of the arrangement is, that it brings the young and the old into the closest sympathy and fraternal delight, as members of the great Circle.

In allusion to this Literary and Scientific Circle, a witty member has said: "Now, all over the land are groups of ladies who meet with their sewing to discuss, not their neighbors' virtues, but the conduct of the Greeks and Romans, or listen to a selection from some great author, or to a translation from Homer or Virgil. Travelers, both old and young men, on the railway car and steamer, one sees, conning their Chautauqua text-books, and there are home circles, where the kings of old England are

reviewed at the breakfast table, social gatherings with criticism and cream mingled in pleasant proportions, and ambitious organizations with lecture courses, besides public discussions in town halls." It is also said that the first question when real Chautauquans meet is, How are you up in your readings? instead of the old conversation about their domestics and the fashions.

The Chautauqua Sunday Vesper Hour has a specially prepared service to guide the thought of individual members, when numbers of the Circle desire to recognize the hour in a public way. It is the custom of true and faithful members of the Chautauqua Literary and Scientific Circle to observe the hour of five o'clock P. M. every Sunday as a time for religious thought and prayer; especially for prayer in behalf of the members of the wide-reaching Circle; prayer according to the measure of faith which each member can exercise, even though it be no more than an uplift of soul toward the Father of all, for the well-being and comfort of those who are associated in this blessed fraternity.

The following general address to the Chautauqua Literary and Scientific Circle expresses the heart's desire of our Chancellor:

"*Dear Fellow Students:*—We come to the beginning of a new year in the work of the Chautauqua Literary and Scientific Circle. Some of you are just beginning; some have been on the way for one, two or three years. I give you a God speed as pilgrims! Be sure that your look ahead is far enough in the future to take in the whole of life, and to embrace at least a part of the immensity beyond. The days, months and years of earthly life are but the steps and landings in the great stairway of progress toward that loftier realm where no such mechanical sub divisions are made. Into the fullness, freedom and glory of that higher estate you may all come! And that you may

enter upon it endowed, matured, and abundantly prepared for its ceaseless progress and ineffable felicity, is the aim of the association with which you are now connected. Remember that this look forward and upward is not a mere flight of fancy; it is not the rhetoric of the poet, but a splendid reality. Believe in it, live according to it; and prove, each one of you for yourself, the abundant peace that comes from faith in it."

There are three mottoes of the Chautauqua Literary and Scientific Circle, which the founder has given to the members for their inspiration. The first one has a little history, as follows: Among the first who presented themselves as students was a venerable ex-professor of a theological school, then eminent as a scholar, and since called home to rest. As he gave his name to Dr. Vincent, he clasped his hands, looked upward, and with deep feeling, said, "Let us keep our Heavenly Father in the midst." It was a happy thought of our leader to adopt this as one of the mottoes. Another sentence had already been chosen as expressive of its aim, "We study the Word and the Works of God," and a third was afterwards added for encouragement, "Never be discouraged!" These three sentences, illustrated in Prang's richest manner, may be found hung upon the wall of many homes and meeting places of the Circle.

ARCHIVES AND THEIR HISTORY.

The Chautauqua Literary and Scientific Circle own a beautiful banner, which was presented on the first Commencement Day, August 12, 1882. It is a rich and costly one, made of heavy blue silk, gold fringed and tasseled, mounted on a mahogany staff, with a metallic head and star. On one side is a faithful painting of the Hall of Philosophy and the legend, "Chautauqua Literary and Scientific Circle," with the three class mottoes beneath. On the other side are appliqued two silk handkerchiefs, the souvenirs of many journeys in foreign lands,

on which are painted a cross and open Bible. It also bears the device, "C. L. S. C., Organized A. D. 1878." This valuable and beautiful standard is the gift of Miss Jennie, daughter of President Lewis Miller.

I will in this page allude simply to another banner, or silk flag, which A. D. Vail, D D., presented to the Circle the first Commencement Day. On it are inscribed the names of the principal localities in which the flag was placed, or waved, or washed, during its long pilgrimage. Both of these flags are dear to the members of the Pioneer Class of 1882—they are among our sacred treasures. Dr. Vail gave its history as the "Story of the Banner," and completely captivated the ten thousand persons who heard it. I often exclaim, What precious memories the first Chautauquans have to recall! Others may laugh at their enthusiasm, but we know how dear the fancies are. In the opening remarks of Dr. Vail were these beautiful thoughts: "There was a time when the C. L. S. C. was in embryo, when it lay like another Minerva in the uneasy brain of our great Zeus of Chautauqua. Many were the workers who were commissioned by him to weave the garments and to fashion the adornments of this yet unborn goddess. It was made my task to provide materials for a banner, to be borne on great festal days at the head of processions, and to be hung on the walls of Chautauqua's Parthenon." He then said, "As I was to go abroad on a long journey, Dr. Vincent came to me with the wish that I would purchase some silk suitable for a banner, and have it inscribed with the mottoes and name of the Circle, and bear it with me all through Europe, Egypt and the lands of the East. As it was no easy thing to stand against his will, I accepted his commission, and am here to tell the story of the banner." He continued: "The plan for the new Circle embraced all fields of literature and art, history and science, language and travel, and Dr. Vincent's fancy was to have a banner that had floated over all the great historic lands

and seas; that had saluted the great centers of education and philosophic thought; that had been sprinkled with sacred waters and rested on the great shrines of religious devotion and reform—a banner that should be as wide and varied in its association as the course of reading he was then mapping out for the members of the C. L. S. C." He further said that when he had gained the consent of his will to make a present of this precious treasure to the Circle, from that time forward no slave of the ring was ever more true to his master than was he to the fancy of Dr. Vincent. Sometimes with tears, and sometimes with laughter; now in open exultation, and now with carefully-observed secrecy; frequently with the affected pity of his companions, but always in memory of the doctor's request; often when it was a burden, but far oftener when it was a joy, he used the flag until he passed into the hands of Dr. Vincent what was to him the dearest memorial of the long and happy months of a journey over the world. Then, before the large audience who were assembled in the amphitheater, he said: "I salute once more the dear old flag, whose presence stirs many happy feelings and memories, and whose folds now bear the names of so many places visited." After this salutation the speaker asked the audience in fancy to form one of his party for travel. After such a journey, which was full of interest, we tarried, when we reached the land of art, eloquence, beauty and song—the classic land of Greece. Here, he facetiously said, he found the original but primitive Chautauqua, with its cultured and princely Pericles, Vincent; its wide-wandering Herodotus, Warren; the profound yet crystal-clear Plato, Bowen, making metaphysics as charming as poetry! Here, too, he saw Xenophon, Hurlburt, giving the methods and philosophy of the great Teacher, in a form as delightful and precise as did the masters of the Academia and the groves. Besides these mentioned, there was the earnest, logical Stagirite, Strong, equally at home in all the fields of philosophy and science; and

the droll, wise and willy Aristophanes, Beard, finding everywhere a fair shot for his arrows of satire, and an echo for his laughter at friend or foe; and, best of all, the original, clear-headed, foreseeing, open-handed Themistocles, Lewis Miller, in favor of extending the walls, and knowing how to raise the needful, and sure to pay the bills! And one and all, he saw the original types of named and unnamed Chautauqua professors, taking part in the old Greek games. I have given the above interesting extracts of the famous lecture, as they express so much sentiment and enthusiasm—the great gifts of real Chautauquans.

The Normal Alumni, too, have badges and banners for each year. They are made of silk, and the design is an open Bible. The badges are of white silk, but the banners display the variety of colors. The various societies of the C. L. S. C. also have badges and banners, which are worn and carried in the processions, and are a marked feature on anniversary occasions.

To the great day in August, when the Golden Gate opens to members of the C. L. S. C. who have finished the four years' course of reading, all Chautauquans look with intense interest. The grounds are crowded with an eager multitude from the regions round about. On this day Chautauqua is in its glory, and graduates come from the four points of the compass to enter the gate and pass under the arches, having made sure of the card which entitles them to a place in the favored procession —a procession which is the only chance given for Chautauquans generally to express their gratification at a great accomplishment. The great march of this day commemorates more than individual triumphs. It celebrates, as often as it is repeated, the success of a great movement for popular education. It says to the world that the C. L. S. C. no longer sees, feels, acts, as a child, but is established. It is a vote of approval and congratulation in a moral, intellectual and spiritual triumph. All who admire honest, earnest endeavor, all who worship success, all

who rejoice in victories, are invited to join the procession in its marches from year to year away down in the glorious future.

To graduate is with many persons the only literary honor they will ever receive; consequently it forms an epoch in their lives. And yet these exercises have their fascinations for men and women who have had the broadest culture. No more picturesque and impressive sight can be imagined than the ceremonies attendant upon the exercises. One whole day,—morning, afternoon and evening,—is given up to commencement day. The graduates represent many conditions of life. Some are old, some are young, some eminent in position, others are from quiet homes; but all have well earned their honors, and the public who look upon their stately march and imposing ceremonies declare themselves spell-bound, and in many instances have joined the mystic C. L. S. C. Surely this is the "great day of the feast."

On this day St. Paul's Grove is the rendezvous for the devotees, and is destined to become the great center of the intellectual Chautauqua. It is rightly named. Here are discussed questions, the deepest, the vastest, the mightiest, the most practical that can engage the thought of man. On commencement day the hall is beautified for the service. Then every thing wears a classic air. On its supporting pillars looking inward are the busts of Plato, the great philosopher of Greece, Socrates his master, Homer the poet of the world, Virgil of noble song, Goethe the greatest genius of Germany, and Shakspeare the greater genius of England. Between the pillars are suspended hanging baskets filled with choicest flowers and foliage. Large urns filled with rare plants are on either side of the arch-guarded walk. The walk from Merrill avenue to the hall passes beneath four high and broad arches, the first golden, the second evergreen, the third floral and the fourth rustic, all munificently trimmed with evergreens, flowers and moss, and rich in symbolic meaning. Eight great pillars, iron-

clad, surround the hall. On these are the lamp stands and lamps on which at night are to burn the Athenian watch-fires. The plan is original and full of meaning, and the arrangements are most complete. Members of the C. L. S. C. are at some future day to erect a white marble pillared hall in this classic grove and dedicate it to Christian Knowledge.

It is with extreme pleasure that it can be recorded that a lady member of the class of '82 has the honor of establishing a branch Circle of the C. L. S. C. in far-off Japan. The name is Mrs. A. M. Drennan, and she is a resident missionary at Osaka, in Japan. The enthusiasm that has marked all Chautauquans in America is also manifest with the members in that land! She has secured permission of that government to publish Chautauqua literature, and at latest date eight hundred persons have joined the Circle. The J. L. S. C. has a native Japanese, Mr. C. S. Hongma, for its President. Truly, the Pioneers can rejoice that a single member, and that one a woman, has assisted in founding this Circle. Oh, the marvelous outgrowth of the Chautauqua Idea! Victor Hugo called this Nineteenth century "woman's century," and such a victory as Mrs. Drennan's is one more evidence of her influence! Shall we not, as members of Class '82, be as the Aarons and Hurs to stay up the hands of all who will graft a cion from the goodly tree?

The latest Assembly is the Florida Chautauqua, and it opened in one of the most romantic spots of American history. In its arrangement the effort has been to have everything truly Chautauquan. A. H. Gillet, D. D., is President. At its first session there were Chautauqua singers, songs, speeches, and they all took root. The beautiful situation, the desirable company that is building the new town, the vigor of the management, and its sound financial backing, give bright evidence of the future of Lake de Funiak. Ponce de Leon's famous quest for the "fountain of youth" lay through this region, and

Lake de Funiak itself is fabled to be one of the springs by which the old knight encamped. Perhaps he plunged into its clear waters, and vainly waited to see himself changed to vigorous youth. However that may be, the road he laid out is a thoroughfare for Florida travelers to-day, and about the clear lake still hangs the tradition that it is the fabled fountain. Ten miles from the lake is a second spring, which still bears the gallant Spaniard's name. Visitors will have a rare opportunity at the Florida Chautauqua for dreaming over those early adventures, which are ever in the mind as beautiful stories from fairyland.

THE CHAUTAUQUA BOOK-A-MONTH READING CIRCLE

Is an outgrowth and a department of the Chautauqua Literary and Scientific Circle. It was instituted at the suggestion of the founder of the parent society. It aims to supply the needs of a large class of people who desire a course of reading less extensive than that of the Chautauqua Literary and Scientific Circle. Its works are a little more recreative and popular in their style, chosen rather for reading than close study, and with the design of supplementing the parent Circle for some, and of substituting an easier plan for others.

The plan is somewhat indicated by its name. It embraces a course of thirty-six volumes, one for each month during three years, in the various departments of literature, so arranged that it may be accomplished by reading from twelve to twenty pages each day. There are but few people who can not spare the time required for such a course of reading, especially if the books chosen are interesting in their subjects and attractive in their style.

The works selected for the course include the history of the most important nations, and a few of the greatest epochs; biographies of the men most famous for their achievements in

statesmanship, conquest and literature; a few choice books of travel in the unfrequented portions of the earth; some works of popular science; the great essays of the greatest essayists; and a small number of works of fiction, the masterpieces of romance, several of them historical pictures of past ages.

THE SPARE-MINUTE COURSE

Is also for one step up to the Chautauqua Literary and Scientific Circle. It is a course of reading for young and old people who are too busy to spare more than five or ten minutes at a time for reading. The selected reading is arranged in "tractlets," twenty-five in a series, with the price five cents each, or one dollar for the whole number.

PUBLICATIONS.

The Chautauqua Literary and Scientific Circle has its own monthly magazine, called the *Chautauquan*, in honor of the place and the organization. It publishes ten numbers each year, which contain as serials many of the required books, besides articles selected from both standard and current literature. This magazine is edited and published at Meadville, Pa., by Theodore L. Flood, D. D., M. A., who has been from the first the journalist of the Chautauqua movement.

The *Assembly Herald* is published every morning, Sundays excepted, during three weeks of the Assembly. It is an eight-page, forty-eight column paper, printed on the grounds on a steam power press. There are eight stenographers employed, who are first-class reporters. This *Daily Herald* mirrors all sermons, lectures, and all proceedings at Chautauqua, and for the simple price of one dollar we have more than seventy choice addresses to carry as possessions to our homes.

Our Alma Mater is a bi-monthly messenger to members of the Chautauqua Literary and Scientific Circle. It is edited by

J. H. Vincent, D. D., and contains communications for members from the Superintendent of Instruction, beside study-outlines not published elsewhere, diagrams, useful tables, choice readings for the cultivation of literary taste.

From the incipiency of the Chautauqua Idea it has been found necessary to produce books to fit the needs of the various departments. In the Chautauqua Literary and Scientific Circle, in the Seal courses, in all departments, books of special nature have been required. How to produce such as were needed, at low cost, has been a trying problem to our leaders. They have worked cautiously and slowly, but at last believe that they have found a solution in The Chautauqua Press. Realizing that they had a great constituency looking to them for not only books, but cheap books, they resolved to take the matter of manufacturing the books which they prescribed, into their own hands, not only to plan, suggest, outline, and select writers for the books, but to go into business and make them, also. They knew that by so doing they could make cheaper books, and at the same time save to the Chautauqua University a fair profit. The appropriateness and feasibility of this scheme was evident to every one. It was carried out.

OTHER DEPARTMENTS.

The Chautauqua School of Languages is the third department of the outgrowth of the Chautauqua Idea. Its object is to make teachers familiar with the natural method of teaching the modern languages, to illustrate other methods in both the ancient and modern, and to increase popular interest in philological studies. Each department is under the direction of specialists of large experience and acknowledged success in their particular branch. The privileges of the School of Languages are not necessarily confined to teachers, but all persons who desire to join are made welcome and will receive the same careful attention as students.

This School of Languages held its first session in the summer of 1879. It made no pretension to originality. It was among the earlier of these popular schools, and has achieved an enviable reputation. It ranged itself from the outset on the side of the so-called "New Education," It adopted the system of Pestalozzi, and announced to the world the opening of a school for instruction in language by the natural method. Six schools were organized, with a brilliant corps of teachers. The first teachers of the French and German schools still occupy their positions, with honor alike to themselves and Chautauqua. The first session lasted for six weeks, and to supplement it a plan for Correspondence Schools was adopted. There was to be a regular course of study, lasting from October to July, with an annual tuition fee of ten dollars. Each professor was independent of every other, and each pledged to give a definite amount of work, each school to have the benefit of the Chautauqua name. Good work has been done, and the problem was solved about correspondence schools, but with its solution came an important question: Why may not all subjects embraced in a college curriculum be taught by correspondence? The next and logical step was the incorporation and organization of the Chautauqua University.

To organize the University the professors identified with the Correspondence Schools were retained, while the schools, which had achieved success by efforts of Chautauqua officials, and through the prestige of the Chautauqua name, were merged in Chautauqua's crowning glory—the University, with R. S. Holmes as Registrar. It is now permanently established, and is the only institution of the kind in the world. It stands conspicuously alone, as its avowed object is to conduct its students over the whole field of liberal learning, and reward them at their journey's close with a well-earned degree. It teaches by correspondence, and its one condition is work—earnest, persistent work. This University makes no limitation in the time

allowed to students to complete her prescribed course, and does not require one who is enrolled as a student to take a complete course of study before giving official recognition to work already accomplished. It takes the student where it finds him, and makes education possible for the classes of society for which this enterprise was begun. Absence from home becomes unnecessary. "It bids no person leave other duties undone in order to study. It shortens no business hours, nor does it shut office doors; it turns no key on the wants of a busy world. But when days are rainy and trade is dull, when the harvest is ended and the fences are mended, the winter's fuel gathered and the farm implements are all repaired, when the shut-down of dull times is over the factory, when household work is finished, and evening comes, then Chautauqua is at hand to whisper—give us your hours, and turn your backs upon the amusements, the frivolities, the wastefulness of the world. It asks no father or mother to toil and save, that one may have the benefits of college education, for it plans that all may pursue together the paths that are marked out. No household expenses are increased by the evening and morning hour's study that is required. The small comparative outlay of money the courses of study make necessary, will be paid in ennobled character, and in more comprehensive views of life."

This University is not for students who can to go to college, but its work is to arouse so much interest in the subject of general liberal education, that by and by, in all quarters, young men and women will be seeking means to obtain such education in established resident institutions. A lovely spot at Chautauqua, on the north side of the grounds, has been selected as the center of the University. It will be enclosed and beautified. Within it will be the University offices, and colonnades and halls accessible to those members who shall be able to visit the Assembly in July and August. It will be known as the "Academia."

The Teachers' Retreat is another department, and has become one of the most popular institutions at Chautauqua. Its aim is to benefit secular teachers by inspiring them to develop their individual powers and aptitudes in the study and practice of the profession. It is held for three weeks, and the instruction is imparted by the foremost educators of this century. Its mission is also to benefit teachers by combining the recreative delights of a summer vacation in the woods, with the stimulating influences of this summer school.

To really understand the principles which underlie the Chautauqua departments, I would call your attention to the following remarks of Chancellor Vincent, which were uttered at the opening of one of the sessions of the Teachers' Retreat: "'There is a spirit in man, and the inspiration of the Almighty giveth him understanding.' There is no true education that does not recognize the religious element—the religious faculties in man. All godless education is a curse to the individual and to the community. In our work here the key-note is symmetrical culture, which includes the development of all sides of our nature; the physical, the intellectual, the moral, the spiritual, for we make a distinction between the moral and the spiritual; and, therefore, we lay our foundation in faith in God, and in all the exercises of our Retreat we recognize the Divine Father. So in the opening we shall call thoughtfully and devoutly upon Him for His manifested presence, not in outward sign or symbol, but in the inward manifestation of His spirit to our individual lives."

Academies, normal schools and common schools are represented at the Retreat, and most of the teachers are earnestly devoted to the duties of their profession.

The Chautauqua children are cared for in their Temple during the annual assembly by Rev. B. T. Vincent. Each morning at the "Children's Hour," 8 o'clock, there is no more beautiful sight than to see the ranks of enthusiastic little ones

assembled and devoutly trying to repeat their daily lessons. The course of study for them is chiefly Biblical—its history, geography and doctrines—memorizing texts of Scripture and sacred hymns, but duties in practical life, as laws of courtesy, deportment, etc., are also taught. They have lectures illustrated by costumes, by the oxyhydrogen light, and by models. Pilgrimages by the children in classes are made from time to time through the Park of Palestine, under the direction of experienced tourists, who have visited and studied the actual Holy Land. On other days they have concerts, lessons in calisthenics, fire-works, bonfires, microscopic exhibitions, processional days, besides a variety of innocent recreations, as fishing, bathing and rowing—which render Chautauqua a place of delight, as well as of instruction, to the dear ones. They have an annual competitive examination, certificates, badges, prizes. One of the first buildings erected was a Children's Temple, with class-rooms and sittings for one thousand persons. From the peal of the Chautauqua bells at six in the morning, until they ring out their sweet good-night, Chautauqua children have restful recreation and inspiring instruction. No wonder, then, that many mothers think the dear place a paradise for their little ones.

Children's Hour is a center of great interest to large numbers of adults as well as children.

B. T. Vincent, the teacher, has the rare gift of successfully instructing and entertaining the precious little ones. His talents in this line make him distinguished as a specialist, and he is first among those who intuitively possess the gift of primary teaching. The Temple at that early morning hour is full of life, and the children persist in being promptly in their places. Their teacher is always at his post, and every space the children leave unoccupied, is eagerly filled with men and women who are anxious to see the other Vincent, whose fame, in his line, is as great as his brother's. Complimentary phrases are of

little value in describing this man. He must be seen while at work, and studied, to be fully appreciated. Dignified, he is yet as gentle as a child; persistent to the last, he has an inexhaustible fund of kindness and patience. Always full of his subject, stored and crammed with knowledge, wise in the true sense of the word, a laborious servant of Christ, and of his fellow-men for Christ's sake, he works with wonderful effect for God and the child. His method of teaching is not marked so much by peculiarities, as by the absence of defects. The observer exclaims, "That is the way it ought to be done." His style is the kind all teachers would like to attain, but which very few ever possess. A better or stronger teacher never trod Chautauqua's forest slopes. The *Children's Hour*, a morning paper, printed on the papyrograph, is edited by their beloved teacher.

Chautauqua marked a new era in its eighth year by opening a School of Theology. It is regularly chartered by the Legislature of New York, with power to confer degrees on those who pursue the designated course and pass a satisfactory examination. This is in harmony with its first aim, and is for the higher education of Christian ministers who are already settled over congregations. One characteristic of each new development of Chautauqua is, that it is not strained or forced, but it is brought to the front to meet a positive demand. To quote the words of a friend, "The pew and the pulpit unite in asking for an institution of this kind. It has come to pass in these latter days that the plane of the pews in our churches is no longer from ten to twenty feet lower than the box where the minister stands. Indeed, there are churches where the pews are even higher than the pulpit, and the pulpit realizes that the time has come when if no higher than the pew in intelligence, culture and piety, it may as well be taken down and set out. Prominence in spirituality alone will not answer, for people take their intellects to church, and some take their intellects only.

All who cherish the church as the teacher of civilization and morality are anxious for the higher education and continued prestige of her ministry.

"The minister, from his place in the pulpit, is quick to perceive and appreciate the situation. He hears the mutterings of the times, and realizes that he is the appointed keeper of the Temple. But how shall he make ready for the increased demands upon him—how and when to study, what to study—to add to his mental power. There are theological schools, but he cannot leave his field. Herein is the reason for this new School of Theology, which brings the course of study into his own home, that he may pursue it in connection with his regular work.

"In his private study he is placed under the counsel and direction of a faculty composed of scholars of highest reputation as students and educators in theology. The work required is solid work, as the Chautauqua School of Theology has no patent system, nor short-cut road to a theological education. This department, therefore, is to help ministers to economize time, to keep abreast with the times in Biblical, ecclesiastical, theological literature, and in general literature and science, so far as they bear upon the studies which belong to their profession."

Chautauqua has a permanent Missionary Institute, the object of which is the promotion of an intelligent and enthusiastic interest in Christian Missions, both at home and abroad. In connection with Foreign Missions an appeal from Chautauqua was sent to Victoria, Empress of India, that she would abolish the system of "child-wives" in every part of that vast domain.

C. C. M. signifies that a College of Music, with its six divisions, is a prominent department at Chautauqua. Since the beginning there has been a steady growth, from simple gospel songs and congregational singing up to the highest class of music, sacred and secular, until great excellence has been attained. Every grade of good music receives thoughtful inter-

pretation, from the bright carols of children to the opera chorus and English glee; from simple devotional song to the grandest sacred choruses of the old masters. The chorus numbers hundreds, and, assisted by eminent soloists, concerts are given grand enough to attract audiences of many thousands. The musical directors are W. F. Sherwin, who has been connected with Chautauqua since its first opening, and C. C. Case, who began in 1878.

The Chautauqua Young Folks' Reading Union, represented by the letters C. Y. F. R. U., is a society whose work is to fight "interesting bad books with interesting good books." It includes required readings and suggested readings which comprise everything that tends to health, cheerfulness, reverence, self-control, fidelity to duty, and that highest wisdom which the good and great in all ages have commended.

The Youths' League was formed in 1885 at the "Round Table" of the Society, and into its make-up went the C. Y. F. R. U., the Town and Country Club, the "Look-up Legion" and the Children's Class.

There is also an order of Temperance Classmates, and a Chautauqua Society of Christian Ethics for young people. These societies include those who are not old or advanced enough to join the C. L. S. C.

A very important acquisition at this center is a Museum of Art and Sacred and General Archæology, located in "Newton Hall," for the special benefit of the theological students. A brief description of the contents of the Museum will show to visitors that it is not necessary for them to go to the British Museum in London, to the Louvre in Paris, or to Berlin, to examine rare casts or manuscripts, for generous friends have donated the following articles to Chautauqua: There are six hundred Exhibits, which are distinctly the property of the Chautauqua Archæological Society. First of all, are eleven plaster casts of ancient monuments, each one being a choice

selection: The Winged Lion and the Winged Bull of Nineveh, the Black Obelisk of Shalmaneser II., the Moabite Stone, two Assyrian Tablets, an Egyptian Tablet representing the Goddess Isis, the famous Rosetta Stone, the Siloam Inscription, the Deluge Tablet, and one panel of the Arch of Titus; this latest and costliest acquisition was put in place last August. This Arch was expressly cast by Malpieri, the formatori in Rome, and imported for Chautauquans, the generous gift of the Millers. A second class embraces copies of ancient manuscripts and inscriptions. Of these are seven separate works, comprising sixteen volumes in all: The Codex Alexandrinus in autotype, the Codex Frederico-Augustenus in fac-simile, the bronze ornaments of the palace gates of Balawet, in five superb volumes of one hundred plates, the monuments of Nineveh, in two portfolios of one hundred and seventy-one plates severally, four volumes of the cuneiform inscriptions of Western Asia, and the Great Harris Papyrus, the largest in the world. Maps, charts and photographs make up the third class. Of these there are one hundred and twenty-three. A special Palestine collection, illustrating the land of the Book, secured through the assistance of Prof. Edwin R. Lewis, of Beirut, Syria, numbers one hundred and eight items. Then the Art Department of the Museum embraces two hundred and thirty-four pieces, including views of the representative paintings of the world, small plastic casts of classic art, and framed cases of photographs of foreign views and works of the master artists. Besides these, in the summer are temporary loans, including the rich and large collection of the late Professor O. A. Van Lennep.

This C. A. S. is only four years old, yet how rich in promise for future additions. This Society, all will understand, is to gather for the "Bible students" material that shall illustrate or corroborate or in any degree help to interpret the Sacred Book; to establish at Chautauqua a treasure house, and to preserve within it the very best stores from every available quarter of

the globe. The Bible is a book of geography and has its lands, therefore there are systematic searching investigations, from which charts, plans aud accurate maps are produced, models of cities and countries, flora and fauna, trees, flowers and plants, are collected. It is the aim of the C. A. S. to provide full sets of these in order to make vivid the comprehension of Bible geography and topography. This Society will also collect and preserve here for its students copies of the monuments of the past that are now stored away in many a ruined tomb and temple, or just beneath the soil, records that illuminate, confirm, and often supplement with great beauty the Scripture annals. There are volumes of records in ruins of cities, which are discovered, and then casts, squeezes and tracings of these quaint tablets are made. It is the intention of this Society to collect and preserve these casts and copies of monuments which shed light from out of the past upon the History and Chronology of the Bible. And the text of the Bible, too, one must have, or a copy of the original manuscripts of Evangelist or Prophet. Papyrus is too fragile, and the "tooth of Time" too sharp; therefore copies of copies are here, called codices of the Bible. The chief of these originals are the Alexandrine in the British Museum, the Sinaitic in St. Petersburg, the Vatican in the library at Rome. Then, there are ancient versions and translations into contemporary tongues, renderings in later ages of vast interest to the scholar. Many extremely beautiful photographs of Egypt, of large size, the finest in the world, have been secured; the full series of Western Asia Inscriptions—rare volumes—have been imported from the British Museum. Many choice articles also will be on exhibition as loans to the Museum during the summer Assembly. Among these is a series of Assyrian statuettes, exquisitely wrought likenesses of Sennacherib, Sardanapalus and his beautiful Queen. Accompanying the material contents of this Museum, this Society will secure at Chautauqua a Lectureship that will present the results of

modern research, latest news from the monuments, the conclusions reached by reliable investigations in each department. Already have William H. Ward, Philip Schaff and J. E. Kittredge, all eminent divines, given addresses of great value from the Chautauqua platform, in its interest.

A WORD FOR THE SPECIALTIES.

It is the specialist who wins in these days. He is the man who is always in demand, who has a dozen positions offered from which to select, who stands in honor because of his special skill.

General lectures, miscellaneous entertainments, a variety of voices and instruments in a concert are demanded by the crowd, but for the one who desires to cultivate a taste for a special art or special knowledge in any branch, time and energies must be given to that one object. The summer session of the Chautauqua University recognizes the importance of special work, and provides opportunities for such training. In the Schools of Language the training in each department is so exhaustive that real success demands that the student be a specialist, unless he be already far advanced. Similar training is given in each of the other special departments. The very fact that the work in these classes demands the bulk of the time and the greater part of the strength of the student, is a sure indication that they are specialties in the full meaning of the word.

The specialties provided at the summer session of the Chautauqua University are varied enough to meet the demands of almost all classes of people. Art classes have out-of-door sketching, crayon portraiture, painting, object drawing, perspective. Then there is opportunity to work at modeling from morning until night, to do fine art embroidery, in fact, to make just as many hideous and beautiful, useful and useless artistic articles as you want.

In the liberal arts we find the languages, literature and science, taught in an exhaustive, thorough way. A student of any stage of advancement may go into these schools and find the instruction he desires.

It was wise to supplement the liberal and fine art studies by practical lines. This is done in the School of Business, and in that of phonography. In the former, penmanship, book-keeping and business details are taught. Type-writing and stenography also have attention.

The specialties are not one-sided. They include a full line of studies in the various departments in which students want instruction. The summer session of the Chautauqua University is alone worthy the name of Summer University. Not only are the specialties of value to students, but to observers desiring to study new methods of work, or of understanding the vital principle underlying Chautauqua, they are of greatest importance.

THE VARIOUS MODELS AND STRUCTURES.

There can be no question as to the value of the beautiful model of Jerusalem. It represents the old city of solemnities as it appears to-day, with its valleys and hills, its sacred mountains, and the historic tombs. To a person standing on the eastern side there is an exact view of the city and its surroundings as seen to-day from the Mount of Olives Many persons will carry home with them a view of the old city that will abide with them through the remainder of their lives, and when they read of the sacred mountains that are round about Jerusalem, will have a clearer conception of the meaning of the expression. It is to be hoped that by another year a permanent building will be erected over this model, as its long exposure to the elements is telling upon its beauty and leading to disintegration. Dr. Perrine's loving enthusiasm

kept it in order in the past, but he has been transferred to the Jerusalem above, and others must take his place. During the Assembly a large multitude of people have made the acquaintance of the model.

Dr. Eaton, pastor of the Presbyterian Church, Franklin, Pennsylvania, who a few years ago spent some time as a traveler and student in Jerusalem, may be found at four o'clock in the afternoon at the Chautauqua Jerusalem, delivering interesting lectures to large crowds who resort to that place, as might be expected.

An eager desire has been manifested to know all that can be learned of this place, from descriptions of the wonderful model of Dr. Wythe. The lecturer, Dr. Eaton, by a visit to Palestine, has made himself familiar with the old city in all its details, and endeavors to convey to the audience an exact idea of the place as it is at present.

The structure, which above all others on earth is ancient as to the past, certain of abiding as to the future, connected with the most interesting religious and political events, and mysterious as to its purposes and architecture, is "the Great Pyramid," that of Cheops in Egypt. The large model of a section of this pyramid near the Hall of Historical Collections, is explained by learned scholars to thousands of students.

There are models for study, besides ornamental structures scattered over the grounds. The model of the Holy Land, prepared by Dr. Wythe, is nearly three hundred feet in length, lying on the border of the lake, which for this purpose represents the Mediterranean Sea. Here the student can travel on foot over the hills, through the valleys and by the water-courses of Canaan. Every day in Assembly time, at certain hours, points of interest are explained by some devout scholar who has visited the Sacred Land.

The Amphitheater is a wooden structure, with a framed

self-supporting roof. In its erection the architect made use of a deep ravine by closing up one end, where the rostrum and gallery for the choir are placed. It seemed, indeed, to have been prepared ages ago for the very purpose of a rallying center for the clan, who, in the nineteenth century of our Christian era, were yearly to come at the bidding of their chief. It accommodates eight thousand people, is open all around to the air, and is, in consequence, as cool as the surrounding air, and even cooler when the sun shines. Hither the people literally flock at lecture hours and in the evening when some special entertainment is to be given. The hours for these are generally eleven o'clock in the morning, two and five o'clock in the afternoon and eight o'clock in the evening. The amphitheater is a good place in which to observe the kind of people who frequent this place, and their general tone. An interesting speaker is listened to attentively, and the good points of what he has to say are discriminatingly applauded. The applause, even when most marked, is always refined, never boisterous, although the auditorium be packed from the stairs to the highest bench. If a speaker be uninteresting in manner, though he bear reputation which extends over the world, he is exceedingly apt to lose the great part of his audience within a very short time. His reputation will not lead his hearers to be bored for an hour. One by one they rise, depart softly and leave him to his discourse.

In this building there is a large pipe organ, which on great occasions sends forth its grand peals of music to the accompaniment of a choir of three or five hundred voices and a fine orchestra. At other times the congregation helps on the C. L. S. C. songs and the grand old church hymns, made sacred by their religious sentiments and a thousand precious memories. Chautauqua music must be heard to be appreciated, and when from a distance the manifested approval of a vast audience during the rendering of a concert seems like the rattle of hail,

it must make one conclude that there is also "music" in applause. If you can imagine approval without stamping of feet or striking of canes, which methods are never allowed in a Chautauqua audience, you will wonder how it is manifest! I will say, by simply "clapping of the hands!"

Most sacred of all places in this center of instruction is "St. Paul's Grove," named in honor of the greatest man in all the Christian centuries, the Apostle who united broad culture with deep religious enthusiasm. In this grove, surrounded by lofty trees, one sees a white temple, Grecian in architecture, whose open sides recall pictures of the Parthenon. It is the Hall of Philosophy, and on entering we find it adorned with busts of the old Athenian educators. It is the place where the members of the C. L. S. C. meet for their "Round Table" conferences and other special services. During the Assembly, in this Hall at the early morning hour of eight, all metaphysical and scientific topics are discussed, with some learned Christian Professor in the chair, who is master of the theme presented, and who must also bring the latest thought for the people. Just imagine it! all ye morning slumberers! that at this early hour hundreds of interested listeners, women as well as men, are assembled! This beautiful and now classic grove, a little removed from the bustle and crowd, with its hall, has been chosen especially for the Chautauqua Literary and Scientific Circle. Here burn yearly the "Athenian watch-fires," in the weird light of which the class vigils, special and vesper services are held. In this grove there is a beautiful bronze gate standing at the entrance of an arched way that leads to the Hall in the Grove. This gate opens only to those persons who have finished the "four years' course" demanded by the C. L. S. C. Since 1882 Chautauqua has had Commencement Day, on which occasions hundreds of women and men have entered through the opened gate way, walked under the arches over flowers which were strewn on the path by little children,

and have been welcomed into the Society known as "The Hall in the Grove," by Dr. Vincent and his counselors. After which the grand procession passes on, escorted by thousands, with their respective badges and banners and gay music, marches to the Amphitheater, where, after appropriate services, "Diplomas" are bestowed. Hard by, are held the annual Camp-Fires, at which Chautauqua carols are sung, and speeches made, and old folks grow young again! Oh! who would not be a Chautauquan! Then we must not forget to look for an Art Studio, where the genial sculptor, Edward A. Spring, of Perth Amboy, presides, and initiates all true art lovers into the mysteries of clay modeling, or first art. Near the Art Studio is a classic structure, called, in common parlance, the Knower's Ark, and if walls could speak, many wonderful histories of the past twelve years would be revealed, the origin of many "weird" plans and plots, and nine o'clock phantom processions of Arkites could be traced, and oh! what charming blazes since the new broad old-fashioned chimney corner was added have been the delight of its occupants and their special "dear five hundred friends."

CHAUTAUQUA SERVICES, PROGRAMMES, AND PLATFORM.

Closely allied to the educational purpose was that of recreation under Christian auspices, mingling study and enjoyment. Among the attractions of the Assembly are superior lectures in literature, art, history, science, by men of national and often world-wide reputation. The music is always fine, cornetists, violinists, choice vocalists, or a large chorus choir with organ and piano usually precede the lectures. Beautiful fireworks, illuminated fleets, camp-fires, bonfires, concerts, pronouncing and quotation matches, Saturday picnics, evening excursions on the lake, electric fountains and grounds illuminated every night by the electric light, minister to the delight of all.

Then we have vespers, philological conference services, re-

ceptions, alumni banquets, Sabbath school sessions, Assembly services, sermons, praise meetings, even-songs, lectures in French and German. All services open with prayer, and close with the Gloria Patri, in which every person of the great audiences joins, instead of leaving the choir to perform an act which should come from every heart. Time would not allow me to speak of the gifted minds "whose names are household words" —who are selected as lecturers and teachers for the themes chosen for presentation on this Chautauqua platform, to all the throngs of people who annually assemble. Our leaders seek knowledge from every source that is lawful and true, for the improvement of the taste through the eye as well as for the mind. They give us stereopticon illustrations of statuary and paintings and symbolic lectures, besides lessons by models, telescope, microscope, and every new invention, that we may grow more symmetrical in character and come near to the great Author of the Worlds and the Word.

Who comes? The Assembly is composed of all ranks and conditions in the social scale, regardless of age, color or sex.

> "The snowy headed sage—the boy
> Elate with manhood's joy,
> The maiden, with unfrosted hair,
> The mother, bowed with earthly care,
> The child whose hands rest
> Lightly against its mother's breast,"

All come to this, the only place in the world, where as equals "the rich and the poor meet together, feeling that the Lord is the maker of them all."

Its lecturers are the ablest and most learned in the world, and their themes pertain to art, literature, science, political economy, reform and all important social and public questions. They represent various creeds, beliefs, parties and sections. On the Chautauqua platform assembles each year a free parliament, and from it is hurled a free lance at all the

errors of humanity, and all the wrongs and crimes of society and nations. Widely varying opinions are expressed in a catholic spirit, and they are received in a generous spirit by the thronging thousands of those who are capable of thinking for themselves, and who concede to others the same privilege and right. Chautauqua has grown broader and better each year from the first, and has continually reached out farther and farther in all directions, unchecked by oceans or mountain ranges, until its leaves have scattered benisons and healing upon the people of all climates and countries.

The Chautauqua Idea in all its bearings is like a kaleidoscope, which must be turned and turned and adjusted to the eye, to see all its beauties, and the departments must be observed closely to learn what they are. The observer will find that all history, science, philosophy, art, literature and Christianity itself is under his eye. The lecture programme is arranged that all minds may be attracted and all tastes guided.

The assemblies which one sees in the Hall in the Grove never fail to exercise a charm even to the idler, who, strolling by, stops to listen. Enthusiasm marks as well as contributes to the success and enjoyment of round-tables, vesper services and vigils. The rustling leaves, the long rays of golden light, the fair vistas of sky and water and sun-lit foliage which one catches through the frame-work of white pillars, produce that strong sympathy, that oneness with the life of nature which elevates the heart, invigorates the mind, and for the time, at least, raises one above mere earth-life. Five o'clock was the hour set apart from the first, and during the entire Assembly seasons, since '78, at least three afternoons of a week find the white-pillared hall filled with members of the C. L. S. C. Usually this five o'clock hour is one of rare beauty, and the song, "Day is Dying in the West," seems full of holy praise from glad hearts.

The question may be asked, How can one take so much study in six weeks, or, in fact, accomplish anything in the way

of study by simply going to this great center of instruction? We must remember that the aim is to extend its influence beyond the few weeks spent at Chautauqua, for home life is to be utilized in the interest of knowledge. We go to this High-Place much as the Children of Israel went up to Jerusalem, to gather inspiration for the future days of study in our homes. The word Chautauqua has almost a holy significance to its annual visitors, and expresses both a place and a work, and is really full of magical influence. All members of the C. L. S. C. speak joyously the sweet word, and wish no better title than Chautauquans. Never was there such a school, and never such a teacher, with the three gifts of eloquence, enthusiasm and magnetism.

As a place, in its surroundings it is a watering place of unique attractions. It offers a school, a summer resort, a sanitarium and a sanctuary. Here the students remember that the Chautauqua Idea in its purpose is a mission, and great resolves are kindled beneath the altar fires which burn in the sacred grove, as from year to year the devotees come to the shrine.

The very name of Chautauqua has come, indeed, to be a great power in the earth; as an idea, a call deep and intense has been answered by the organization of the Literary and Scientific Circle, which (as its founder has so delightfully expressed) "spreads out over the lot of aspiring but toiling souls a dome, vast but radiant, which helps the willing and eager student draw threads of scarlet and blue and gold into the closely woven texture of every day, home and business life, and by its courses of popular reading it gives a college outlook to the uncultivated, while it exalts all higher learning."

Many beautiful customs have originated in this lovely center, and none more expressive than what is known as the Chautauqua Salute. It was given for the first time to General Grant when, as President of this country, he visited Chautauqua.

After that eventful occasion, one day Professor Green, a deaf mute, from Belleville, Ontario, gave an address in sign language at Chautauqua. It was voiceless, but eloquent. Every movement was grace, and the delighted audience gave expression to their pleasure at the close of his service by a loud clapping of hands. This demonstration was almost lost on the speaker, who could not hear a sound. At the suggestion of the superintendent of instruction, the audience was requested to prepare to wave their handkerchiefs. At a given signal from two to three thousand white streamers were waving in the air. They seemed like large lilies on crested waves of the sea. The enthusiasm thus expressed was wonderful, and the eloquent but silent object of this honor both smiled and wept at the unexpected demonstration.

Since that day it has been a permanent custom of Chautauqua audiences to pay special tribute to distinguished persons by the Chautauqua Salute. Our dear Garfield received it, and some Brahmins from India have been honored. Joseph Cook always has the compliment, also John B. Gough. Many persons have received the honor, and many more will, as from year to year they go up to this High Place. The founders of Chautauqua, Lewis Miller and Dr. Vincent, are the recipients of this honor if it can be given unawares to their dear selves. It is world-renowned as belonging to Chautauquans. Under the sunlight of the old auditorium or in the electric light of the amphitheater, or by the Athenian watch-fires of the hall in the grove, the Chautauqua salute is magical.

By the unwritten law of Chautauqua Chancellor Vincent is the only person who has a right to call for this salute.

Grand Army Day is getting to be one of *the* days of all the year. It is a worthy way in which to celebrate the great event of a united Union. It gives us an opportunity to honor the men to whom we owe so much, while at the same time it permits us to keep burning the noble sentiment of patriotism. The

gates are thrown open on this day to the "boys in blue." Just before the hour appointed for services, the strains of "Marching Through Georgia" (or similar to it) are heard without the amphitheater, and a long line of G. A. R. boys, bronzed and bearded, march in from the entrances at the right and left of the platform, to the seats reserved for them in the parquet. As they enter, the assembled audience, moved by the dear old tune, the martial tread, and the sight of the blue coats, rise to their feet and give the Chautauqua Salute, while they remain standing until the whole line is seated. This demonstration is but one more illustration of how quick hearts are to respond to memories of five and twenty years ago. The services are always unique and enjoyable.

THE GREAT GIFT.

After waiting ten years Dr. Vincent succeeded in making a chime of bells the property of the C. L. S. C., which shall for years to come—God willing—ring out welcomes and thanksgivings, matin and vesper benedictions, to the hosts that will be gathered at Chautauqua. They are to be placed in a tower, and then we may almost say that the chimes of Chautauqua can be heard every August, as one continuous peal from the Ocean Grove to the valley of the Yosemite.

> "Fair morning, noon and shadowy night,
> Thou fillest with a strange delight.
> O sweet-toned bells! Chautauqua bells!
> No language half thy music tells."

In connection with the chime of bells, I take great pleasure in recording the fact of Chancellor Vincent's great gift to the Treasury of Chautauqua. It is to be a book called "The Chautauqua Movement," and all the money accruing from the

sale thereof is for the special purpose of lifting the debt that has been incurred by the purchase of the grounds called Chautauqua.

FINANCES.

It may be asked, Who pays for all these great and wonderful privileges of culture which can be received at Chautauqua? —for the master minds of the world, whose names one can read on the Assembly programmes, must have compensation. The money is received from gate fees of daily attendance, the ten per cent. tax received from boarding houses and business firms, and the generous gifts of money from its founders. One can judge the popular sentiment regarding it, as a place worth visiting, when known that in its eighth summer the entrance fees for three weeks amounted to $24,000.

It must be remembered the original investment and each year's outlay have been risks undertaken by a few men. The "plant" at Chautauqua may be worth a million of dollars, or half that amount, according to the appraiser's faith in its future: but whatever it is rated, *it has all been created from nothing!* There was no capital stock, no reserve fund. As it stands it is the substance of things hoped for by the brave and trusting Christian men and women who assumed the responsibility of the great undertaking. So it is literally the work of faith.

Of course, such an enterprise depends upon the sustained interest and enthusiasm of its friends, for it is just as liable to flag without material support as any other benevolent work. It is not carried on to make money; money is needed to carry it on! All the conditions of failure which must surround an undertaking which has not the force of self-interest behind it exist in this large and expensive enterprise. Therefore it is proper to remind the friends of Chautauqua that their patronage and co-operation in many ways will always be essential to

its progress. These suggestions have been made to impress the fact that the Chautauqua Idea is a philanthropic, and not a commercial one. Chautauqua, in all its varied interests, does not exist to enrich any one, but to increase knowledge and spread culture in the land. It has no antagonism, and need not have, but it can not dispense with the active zeal of its numerous friends. The managers do their whole duty in making preparation for the summer campaigns, and all members should emulate their industry and zeal, for they want the co-operation of sober, thoughtful and earnest people.

The Chautauqua Assembly season is not a picnic: it is a season of rest, because a change of scene and occupation always refreshes mind and body; and its patrons are expected to come with their consciences, that when they return home they may carry back new force and larger power to influence their neighbors. Chautauqua is always ready to receive its pupils and guests. Will you not come?

CHAUTAUQUA UNIVERSITY.

As fitting in the history of this wonderful Chautauqua movement, I give some extracts from Dr. Vincent's report to the Board of Directors at an annual meeting held in Pittsburgh, January 13, 1885:

"For the first time in the history of the Chautauqua Assembly I present to the Board a formal report. This has, hitherto, seemed to me unnecessary, and you have generously accepted a verbal statement in lieu of a full official communication. I no longer thus tax your generosity, but under a keen conviction that an important crisis has arrived in our history, I beg leave to lay before you the following statements and suggestions: The Chautauqua movement is a marvel even to its projectors. However all-embracing may have been the original conception of our noble president, Mr. Miller, when he proposed

a summer gathering in the grove of Chautauqua, the gradually unfolding scheme has been a source of surprise and delight to the world of curious and interested observers.

"Chautauqua, in its various departments, is a unit. However diverse the outward forms, the name which marks them all proves them one. All are but developments of the radical idea of Chautauqua, which is, popular and symmetrical education in all lines, according to varied tastes, needs and opportunities.

"Our constituency is as broad as are the aims of the institution. Sunday-school and other Christian workers, day-school teachers, students of language, ministers of the gospel, citizens who mold the nation, mothers who mold citizens by making homes—these all, and all beside who seek knowledge, character and usefulness, are the people for whom Chautauqua was organized.

"With this wide reach of purpose, it was necessary Chautauqua should project the lines of its intention in plans and departments, that the world might see its magnitude, and that the full territory it proposes to occupy might be pre-empted. Until this projection was made the Chautauqua Idea was irrepressible. And now, Chautauqua, with its variety of departments, is not like a mere pile of buildings, with additions, lean-tos, unrelated edifices, and other after-thoughts, the results of unmanageable ingenuity. It is a growth and development, a provision according to the highest law, to meet the necessities which called it into existence.

"In this growth of twelve years there have been no unnecessary additions. To have omitted any of them would have made Chautauqua less than it is, and to have made Chautauqua less than it is, would have been a mistake, almost a disaster. Because of the broad and varied provisions now included in the Chautauqua movement, it will be greater and stronger for all time to come. It would not have been easy to organize these departments, at first, under a single charter. The separate schemes,

under separate constitutions, came into being. Each is stronger to-day because of the relative independence of its origin. The time may come, I think the time has come, for an external union of departments which have, as they were created from time to time, been practically one. No antagonism between them has ever seemed to me possible, but there is a way of preventing even the seeming or fear of such antagonism. . . .

"At the first meeting of the Board of Trustees of Chautauqua University, I proposed the appointment of a committee whose business it should be to bring into complete external unity all departments of Chautauqua. This committee has never acted. I now renew the proposal, with some practical hints looking toward this result."

Dr. Vincent then presented several suggestions designed to harmonize the various Chautauqua interests. The report continues:

"The financial condition of Chautauqua is a subject to which I have hitherto given little attention. I trusted implicitly to the wisdom of the Board, whose large ideas of the Chautauqua work, whose enthusiasm in it, and whose generous courtesy towards me, have caused them to give me the largest liberty, and to treat with great gentleness what they have sometimes felt to be excessive expenditure.

"My dreams and aspirations concerning the development of Chautauqua have led me to plan largely, and to spend liberally, that the attention of great-hearted men might be attracted to our work, the sympathy of progressive educators secured, and the great centers of influence in pulpits, colleges and newspapers be commanded in the interests of Chautauqua. . . . . Trusting that you will see your way clear to co-operate in the plans proposed, and commending our great institution to Him who is Master of Assemblies, this report is respectfully submitted."

The report of Dr. Vincent was submitted to a special com-

mittee, whose chairman subsequently reported favorably to the scheme proposed, and the projector thereof was unanimously chosen as Chancellor. Thus, after eleven years of steady growth, under the leadership of one master-mind, the most novel university of the world was launched safely into the wonderful Nineteenth Century, in its eighty-fifth year, with the name Chautauqua University.

The following successive steps are found in the scheme of the Chautauqua University:

First.—The Assembly, including the summer meetings, the Platform, the American Church Sunday-school Normal Course, the School of Languages, and the Teachers' Retreat.

Second.—The Circle, embracing the "C. L. S. C."

Third.—The Inner Circle, "to which they belong who, having seven seals on their diploma, are members of the League of the Round-Table."

Fourth.—The University Circle, with its School of Liberal Arts, and the School of Theology.

II.

AS A POWER.

II.—AS A POWER.

OFTEN has the question, What does the success of Chautauqua mean? been answered by persons who know it well, and the reply from each is in word-pictures that express enthusiasm. In its first year the London *Times* remarked that never since the days of Queen Elizabeth had there been such a revival of learning in the world's history. And now all creeds, as well as countries, are represented in its membership. The results for good are already unbounded. There is not in this world another such scheme for the purpose of educating the human soul! No school, college, university or church has ever held forth such an opportunity for true, grand, harmonious culture.

Chautauqua has been more potent in uniting the people of our own country than any other influence. At this center the most prominent educators of the South, besides men and women of literary culture, also statesmen and Governors, have occupied the platform and sat in the assembly and mingled their voices in praise and prayer with our own, and the most intimate friendships are sought.

Governor Colquitt and Dr. Haygood, two extreme but now representative Southerners, have listened with fraternal delight to lectures by Schuyler Colfax and other distinguished Northern men. They have heard, with tender hearts, reminiscences of the battle-fields from George H. Stewart and General Fisk, of the Christian Commission. I repeat the significant fact that this Chautauqua movement has been more potent than any power of our Government, civil or political, in har-

monizing the two sections of our beloved land, which were so sadly divided by the late civil war.

Twelve successive Chautauqua Assemblies have taken their places in history. The power of the Idea is seen in the fact that it does not exhaust itself with its own energies, for new features and new faces are yearly brought out from its central root, which lies deep in the brain of its leader. Truly, it is a significant fact that the Chautauqua Idea has grown to be a great power in all the earth—its center a cosmopolitan seat of learning. As this wave of knowledge comes down the years, it bids fair to outshine old Oxford in influence. For here meet scholars from India, philosophers from England, missionaries from all directions, and representative men and women from everywhere. Presidents, Governors and Generals honor with their presence and speeches the Chautauqua Assembly.

Chautauqua is the birth-place of grand ideas. Here, too, all reforms are agitated and scientific mysteries discussed!

Let all remember that the Woman's National Christian Temperance Union originated at this center, and yearly its interests are presented by noble advocates, both men and women. Church and educational congresses and various college societies come, also, for their re-unions.

Following my thought concerning the influence of the Chautauqua Idea, it is fitting to give the remarks of the Rev. J. W. Lee, of Rome, Georgia, which were uttered at the opening of the Eleventh Assembly, as follows: "The South brings greetings to Chautauqua. To no part of this country has this institution been a greater blessing than to the South. Its text-books, its literature, its discussions on its platforms, the enthusiasm for the true, the beautiful, and the good, have all tended to stimulate and bless our people. The spirit of this Assembly is alive in the South, and in no vague and nebulous way, for it has reproduced itself in another beautiful life on the Cumberland mountains. It is no small compliment to the power of

Chautauqua, that it has expressed itself in so promising a child as Monteagle. Perhaps it is not too much to hope, that the day is not far distant when the Chautauqua of the lake, and the Chautauqua of the mountains, having completed the delightful rounds of learning and pleasure allotted for the summer months, shall unite, and, hand in hand, go sit amid the orange groves of Florida, and there, through the dreary months of winter, discuss such questions and inaugurate such plans as shall look to the political, social and moral welfare of our common country. We but express, too, the sentiment of thousands in the South and in the North, when we say, that it will be well for this country when the spirit and purpose of Chautauqua shall be embodied in all our schools and colleges, our churches and homes, in our shops and stores, yea, even be imparted to the lives of all of our people. The success of Chautauqua is the success of truth! The triumph of Chautauqua is the triumph of love, the triumph of beauty, the triumph of the Bible, the triumph of God. To translate Chautauqua into our homes is to fill them with song and hope and sunshine and heaven. The Chautauqua spirit is death to littleness, narrowness and ignorance. It cannot dwell in the presence of bitterness. Thus in the Chautauqua spirit and conception the North and the South are united. No one can remain long at Chautauqua and harbor enmity toward either section, for its spirit unites the lakes and the gulf, and destroys all that is provincial in language or sentiment."

Chautauqua has a meaning far beyond what belongs to the place, charming as the site is, and beyond the material improvements that have been made. It is often, and not inaptly, spoken of as an "idea," a thought or conception of a desired object, and the way to reach it. The thought, however vague at first, had life and power in it, took form, and was cherished till a new system was evolved—one that at first proposed more

complete normal instruction and thorough preparation for Sunday-school work. But the *idea* soon so expanded as to take in everything pertaining to the proper development and culture of human beings. From the first inception of this grand work that, in twelve years, has extended into every State in the Union, and influenced many kindred educational enterprises, there has been no standing still. The idea having thorough possession of the minds that entertained it, "progress" has been the watchword, and, fortunately, the management has been in such competent hands that the advance movements have always been in the right direction. The trustees and other business officers have approved themselves as wise counselors, and been liberal in their personal sacrifices of the time and means necessary to forward the enterprise, while the Superintendent of Instruction and President of the Association have demonstrated to all their rare qualifications for the responsible positions they occupy. With faith in the enterprise, a worthy object in view, and the resolute purpose to accomplish it, all obstacles have been overcome, and a marvelous fertility of invention shown in the methods adopted. It is not too much to say that all the important measures proposed and adopted have been found both practicable and useful. Skilled architects have wrought in the Assembly, but their united efforts did not make it. Chautauqua, as it is to-day, confessedly far surpassing the most sanguine hopes of its founders, was never made. It was born and grew. It has vital elements; and whereunto it may yet grow, no one can tell. It is already, though in its youth, a university in fact, as well as by the charter obtained from the Legislature. It employs some thirty or more able professors as teachers.

The Chautauqua Idea is peculiarly Chautauquan. No other place or organization does its work. It is a school for all—a university, in which, by joining self-instruction with the schools

and platform at Chautauqua, a man or woman of any age may pursue knowledge in almost any field with profit and pleasure. The original impulse to this work was given by providing for the wants of those who had not good advantages in early life; but it has been found in the actual work that an arrangement of subjects and lectures could be made which enables any person to add knowledge and quicken interest in personal study. The best patrons and friends of this movement are those who have graduated in other schools. The success of the Idea along the whole line is not merely a satisfaction; it is a promise and a prophecy. There is every reason to believe that its broad, philanthropic, refining and elevating tendencies will continue to develop new methods of giving knowledge to all classes of people.

Each year the Circle of Assemblies extends in circumference. It reached the Pacific slope, and has touched Florida. It runs from Maine through Massachusetts and across the fair lakes of Minnesota and Wisconsin. Though far-reaching, there is no shifting its center. We can visit Island Park, Monona Lake, Ottawa in Kansas, Crete in Nebraska, and Lakeside Encampment in Ohio, besides Waseca, Ocean Grove, Round Lake, Monteagle, Mountain Lake Park, and in the winter time Lake de Funiak in Florida—all fast becoming familiar names in every household.

Chautauqua's mission has become evident. A prophecy that the organization would be carried over the continent has been fulfilled. Indeed, far more, for Europe, Asia, Africa, and the Pacific Isles have joined hands with America in Chautauqua Literary and Scientific Circle work. Its seventh anniversary saw a growth unequaled in the history of any educational institution in the world, a promise which guarantees a future even more wide-spread and useful than its past.

Rev. J. E. Kittredge truly said that "one is easily reminded whenever Chautauqua's name is spoken, of the wonderful

Banyan tree of the banks of the Nerbudda." Southey finely describes it in these words:

> "It was a goodly sight to see
> That venerable tree,
> For o'er the lawn irregularly spread,
> Fifty straight columns propped its lofty head;
> And many a long dependent shoot,
> Seeking to strike its root,
> Straight like a plummet grew towards the ground.
>
> . . . . . .
>
> "Beneath was smooth and fair to sight,
> Nor weeds, nor briers, deformed the natural floor,
> And through the leafy copse which bowered it o'er,
> Came gleams of checkered light.
> So like a temple did it seem, that there
> A pious heart's first impulse would be prayer."

Each year Chautauqua, like this famous growth of India, drops down in most vigorous fashion these depending shoots, that, taking root, thicken into full trunks and give breadth and might and wealth of fruitage to the whole structure.

Again the question, What is this Chautauqua? Joseph Cook has well said, "It is both an achievement and a promise. There is here a hopeful endeavor to bring to a focus all truth that has a religious bearing, whether it is biblical or scientific, and to hold up in the heat of that focus all the indifference of the average church member in the performance of his duties, to the vast population of America. This institution of Chautauqua, could it be imitated from side to side of the land, would save America, not merely from small philosophy and small politics, but from most other parts of our long and dismal list of indigenous small things."

Our dear late President Garfield when at Chautauqua, in his address said: "You are struggling with one of the two great problems of civilization. The first one is a very old

struggle. It is, 'How shall we get leisure?' That is the problem of every hammer-stroke, of every blow that labor has struck since the formation of the world. The fight for bread is the first great primal fight, and it is so absorbing a struggle that until one conquers it somewhat, he can have no leisure. So we may divide the whole struggle of the human race into two chapters—first, to get leisure, and then comes the second fight of civilization, what shall we do with our leisure when we get it? I understand that Chautauqua is trying to answer that question, and to open out fields of thought, to open out energies, a largeness of mind, a culture, with the varnish scratched off. We are getting over the business of varnishing and painting our native woods. We are getting down to the real grain, and finding whatever is best in it, and truest in it, and if Chautauqua is helping to garnish our people with the native stuff that is in them rather than the 'paint and varnish and gewgaws of culture,' they are doing well."

"In Chautauqua I find an institution built upon the foundation of perfection and upon the Apostles, Jesus Christ Himself being the chief corner-stone; an institution in the prosperity of which and in the prayer for which every man and woman who believes in the Fatherhood of God and the brotherhood of man can unite; an institution from which is going out an influence world-wide, pointing to better things in literature and science, yea, in our holy religion, as some hold it, that is, leading people to lay hold upon the Word, and find in the Word and through the Word that life which we are to live by the Word. Chautauqua teaches a religion which means a religion in darkness as well as light, in sorrow and joy, in adversity and prosperity; a religion for every day, hour and moment, which reaches down to the lowest and lifts him up, and takes hold of the Highest, unto whom be glory and praise and honor and dominion and power."

Results are seen also in the following reminiscences: What

first Chautauquans will ever forget "roughing it" in small cottages and tents, and eating their meals under canvas-covered sheds, or at the long tables that were provided in the kitchens for those who prepared their own. It was really in the primitive fashion that we dwelt in tents and sat in the open air. And at the evening services of the Auditorium, how beautiful seemed the fires which burned weirdly on the altars which stood at the corners of this first worshiping-place at Fair Point. The change in all ways since 1874 has been almost miraculous. Now, as we sit under the electric light to enjoy the sweet vesper service, how often the thousand recollections of occasions gone by, like busy shadows starting from every side, come to our hearts as reminders of those happy days.

In the management of Chautauqua Assembly, a large place has from the first meeting been given to song service and instrumental music. What Chautauquan of the early days in its history can ever forget the sweet persuasive singing of P. P. Bliss and his dear wife—both of whom went to Heaven, as it were, by fire? And the cornetists, and the "Meadville Band," who discoursed sacred rather than secular music, as the accompaniment of the voices of the whole congregation.

Repeatedly has the question been asked of the writer, How did you happen to go the first year of the Assembly, in 1874? In answering that, I have taken the words of a pioneer Chautauquan—Rev. S. M. McGerald—as it is the experience of hundreds who came, saw, and have ever since remained enthusiastic Chautauquans.

"I remember, as though it were but yesterday, the mingled feelings of surprise and curiosity that were awakened by the announcement that a Sunday-school Assembly would be held on the Chautauqua Methodist Camp Ground. We read about it, talked about it, discussed it; and when the programme of the meeting was published we opened our eyes in amazement,

and wondered if that ever could be carried out in the grove by the lake.

"During the summer of '74 I received, through a friend, an urgent request to be at Chautauqua in August. Dr. Vincent kept the subject before the public mind continually through the press. He taught us how to spell the odd name, but no one has ever learned to pronounce the word with the peculiar inflection and emphasis of the Doctor himself. The ride from Brocton to Mayville was charming. I have never taken it since without recalling the delightful sensations of that hour, and then when we came by boat to Fair Point, it seemed like entering Fairy-land.

"The opening services of that first Assembly were of peculiar interest. There was a weird charm about the rendition of that simple but inspiring vesper service that has left its impression to this day.

"It was a grand opening—the speeches were stirring and spicy. Everybody was hopeful. Dr. Vincent was in his happiest mood. In his Scripture lesson and opening remarks he gave the true key-note to the Assembly. 'Not by might, nor by power, but by My Spirit, saith the Lord.' The symbol was the brooding dove over the open Book. The most remarkable feature of the entire Chautauqua movement, to my mind, was the starting of it. As we look back over the past years and note the marvelous development of this grand, unique idea, we can readily see that the Chautauqua of to-day is simply the outgrowth of those germinant thoughts and plans that had their birth in the fertile brain of Chautauqua's chief. Although the Sunday-school idea was the primitive and central one, and is to-day a most potent factor in its curriculum, yet the themes discussed and the subjects studied here have taken a range as wide and as various as the wants of humanity.

"The Sunday-school Assembly of 1874 was an original, bold venture. It required both brain and pluck to make the experi-

ment, and money, also. How long the idea slumbered in the minds of the original projectors I do not know. My impression is, it didn't slumber at all. Nor did it, like Topsy, *grow;* but it must have come to them like an *inspiration.* This we do know, that before the first Assembly convened there was some hard thinking and close planning done; for when we came together the programme was carried out in all its details from first to last with as much precision and promptness as if it had been an old-established institution. And so perfect was the order of the exercises of the first Assembly, that in the general plan there has been no material deviation from it in those that have followed. The C. L. S. C., the Schools of Language, the University idea, with its wonderful scope and grip upon the tens of thousands throughout the world—all of these, were early outlined by this prince of organizers. Among the moral forces at work for the wider dissemination of Biblical knowledge and the uplifting of humanity, the modern Sunday-school lesson system will be regarded by the future historian as one of the most efficient of the age. But the 'Chautauqua Idea,' the fruit of the same inventive mind, will be given a higher place in the annals of history, because it teaches the very sources of power; it aims to educate the teachers, the preachers, and the mothers of the land."

"At last the Auditorium has been cleared out, the seats taken away and the place is a park. This move has been anticipated for some time, and the surprise at its being done is not very great. But we cannot suppress the half regret which wells up as we see this ancient landmark being removed. It was on that spot that Chautauqua was dedicated to her great mission. From that platform Bishop Foster first gave the world his grand lectures on 'Beyond the Grave.' There stood the now sainted Dr. Eddy, as he swayed the multitudes with the Gospel's story as it burst through his burning soul; and on the same platform the good Bishop Peck preached the Christ

whose mind he had so fully imbibed. And back of these men and before Chautauqua was, there the good people of the surrounding country gathered for worship and Christian work. Hundreds will look down on the selfsame grove as the 'spot where they commenced to live a better life.' But we do not mourn for the old days, because the old has given place to the new and better. Just as Chautauqua has moved on the hill, and as many who were with us in the Auditorium 'have gone up higher,' so we trust that the Chautauqua Idea has been elevated by the force of its God-given dignity."

The Children's Park is the new name for the old place of a thousand memories. Mrs. Miller, wife of our beloved President, has been given the honor of suggesting its adornment, with *carte blanche* for expenses.

Conspicuous among the cottages which still surround the Auditorium, or first worshiping-place of the Chautauquans, is that of President Lewis Miller, and adjoining it is a large tent of striped cloth, which was used as the guest chamber for the celebrities who then came as "guests of the Assembly." In the summer of 1875 this now historic tent was occupied by our beloved General Grant, who, as President of our great republic, in his second term, came and remained at Chautauqua over Sabbath. It was only in the second year of the Assembly, yet the distinguished citizen, general and President, honored Chautauqua by a visit. He was greeted by over twenty thousand people, who remained for two days—suffering much inconvenience, as accommodations were then limited, thus testifying to his greatness by their presence and irrepressible enthusiasm!

And who that was present will ever forget that morning Sabbath-school and divine service which was held in the dear old place, with only the leaves of the trees and the blue heavens as a canopy! And then, too, to have a President of the United States, respectively, as a scholar and a worshiper! It was at a service on that eventful Sabbath that Dr. Vincent

gave for Chautauquans two volumes of the Holy Bible to our dear General Grant—one for himself, the other for the noble wife and mother, who had so conscientiously performed all her duties to her children, while she at the same time presided with such sweet dignity as mistress of the White House.

The distinguished guest received the precious gifts with tearful eyes, while a simple "thank you" tried to escape his tremulous lips as he arose and bowed his acceptance.

Then a soft, sweet influence came down, round about us all, and many hearts silently thanked the dear Father that there was in the highest position of our great land one who prized above all gifts a volume of the Sacred Scriptures.

Please, dear readers, do not think me too enthusiastic if I give the following letter in the very style in which it was published in a certain daily paper of a town in the Empire State:

"Well, I have made my first visit to this place, restful, healthful, mirthful, religious, cultured and common-sense Chautauqua. Here a man can live in an elegant cottage or in a tent. He can be a silent pundit under a tree, or one among a cultured throng. Your little boy can drag his home-made cart along one of the avenues,

> 'His artless lips with berries dyed,
> And toes through ragged shoes descried,'

or ride a hundred-dollar bicycle on the esplanade, and nobody stops to criticise in either case. You can go to a grocery and purchase a ten-cent dinner, or get a fair meal at one of the numerous tidy boarding-houses, or go to the first-class hotel and be served for three dollars a day (this, of course, including a choice of rooms). This hotel is modern and complete in all its appliances, and not the smallest of its attractions are the broad verandas, from which many charming bits of quiet landscape may be seen.

"This is a unique place. It furnishes an opportunity for

a delightful summer vacation with practical educational advantages and true refinement, the whole, meanwhile, perfumed with the sweetest religious atmosphere, in which no trace of bigotry is found. Here three great wants of our hard-worked people are met, namely, *rest*, *refinement* and *religion*. I know of no place in the world where these are so fully met. Like all great things, it began with a seed thought, which grew. A young Methodist minister, toiling in a hard country parish, saw and felt the needs of his people. He knew they never could patronize a university; but at the same time he clearly saw that the diligent use of their spare moments and what means they could command, with proper direction, might secure for them, in a large degree, the coveted and needed blessings. He began in a small way among the people of his parish, forming a circle for reading and study among the working people. This became popular very soon, and spread to other places.

"The work grew until now 100,000 people of all ages, positions in life and all religious faiths are engaged in the literary and scientific studies indicated by this man. This little seed, planted by the faithful minister's hand, watered with his tears and quickened by the breath of prayer, is now a banyan tree, which overarches America, has quietly stretched a branch across the Pacific, and is at this moment taking root in Japan.

"This Assembly at Chautauqua is one of the several rallying points where the clans meet around their camp-fires and sing their band songs. At this point alone nearly one hundred thousand persons, I am told, gather during the meetings. Rev. John H. Vincent, D. D., is the promoter and leader of this great movement. He is everywhere known as one of the most eloquent men in the great denomination of which he is a member. His executive ability amounts, it is said, to genius.

"W. A. Duncan, of Syracuse, is the secretary. That term does not fully indicate his work, for he has something to do with almost everything. His hands, feet, eyes, tongue, are all

busy. Still he never seems flurried or for a moment loses his balance. During Dr. Vincent's absence Mr. Duncan introduces the great speakers, arranges programmes, makes the announcements in the great auditorium, and the next moment he will be answering questions about real estate, telling a strayed child how to find home, or bidding welcome to some old acquaintance.

"Professor Worman, of Nashville, Tennessee, is the instructor in German and Spanish. This man can also read Hebrew, Latin, Greek and French, and has a knowledge of several other languages. His natural linguistic powers are such that we believe he could learn Chinese in a few months. This gentleman is well-known by his numerous contributions to high-class periodicals and the many scholarly articles in a well-known cyclopedia.

"Mrs. Emma P. Ewing conducts the school of cookery, and there is scarcely so valuable a department among them all. She has reached middle life, and bears on her face the confirmation of her theories, cheerful, fair, strong and healthful, and it now seems that she will give the world twenty-five more years of valuable teaching. I was delighted to see so many little girls and matrons watching eagerly the graceful manipulations employed in bread-making — not machine-mixed dough, but kneaded and life-inspired by supple fingers—dough, rich-tinted, elastic, fragrant and full of resurrection principles.

"While lingering here I thought of the Sage of Chelsea, in his den beside the sluggish Thames, and could not resist the conviction that if Jane Welsh Carlyle had made bread like this, her whole life would have been brighter, for her husband would not have been a dyspeptic. But, alas! she knew not the art divine, and while she could write aerated letters she made horrid orthodox English bread, sour as Burton's ''alf and 'alf,' dark as the steps she scrubbed every day, and quite as hard as the bowlders of Craigenputtock, where they formerly lived.

"The grove is beautiful, the lake placid, the people pleasant, the instruction fine, the morals good—but the grandest thing is the Amphitheater. The sight of this leads one back to old Roman days, and the man who stands on that platform and does not speak well with the thousands before him, the mighty organ and grand choir in the rear, and the sweet, pure air with subdued and softened sunshine filling and flooding the space beneath the lofty canopy, ought never to be honored with a chance to do so.

"Reporters, note-book in hand, were frequently seen. The click of type-setting is heard on one of the avenues, and from a steam press the white wings of the *Daily Herald* are unfolded to fly away into all the world. This daily contains the lectures and sermons of all the great men. If any desire to know more about this place, send a note to Miss Emily Raymond, of Toledo, Ohio (at present Chautauqua), who has written a beautiful book entitled 'About Chautauqua,' that will tell you all about its aims and charm you with its delightful diction.

T. F. Clarke."

"It was a bold step on the part of the original Chautauquans to take possession of these grounds. From the first day of occupation to the present hour there has been such an amazing advancement and growth that one can not help but ask, How was it done? The answer is: Grit, sir, grit! The laying out and completing of the models of Palestine and Jerusalem, the construction of the Oriental House, the building of the Children's Temple, the Chapel, the Amphitheater, the Hall of Philosophy, the ample arrangements for the comfort of man and beast, the large plans for the instruction of the people in science, philosophy and theology, the establishing of a press on the grounds, from which are issued from six to ten thousand copies of a large paper every morning, the bringing here of the most

renowned scholars of the world, organizing a school of languages taught by such men as Drs. Strong, Worman, Edwards, Dickinson, LaLande, Lummis, MacClintock, and others, the opening of a museum containing thousands of interesting specimens; all this coupled with the fact that an immense railroad station, and a hotel costing one hundred thousand dollars, have been built, shows that the men managing this institution have nerve, that they dare to venture, are not afraid to put large sums of money where others would hesitate, in short that they have the grace of grit. These are the men the world needs. They are needed in the Church, the State, the schools, in our places of business and in all great enterprises of philanthropy and benevolence. What would the world do if we had not a class of wealthy, large-hearted men, men of grit? The Chautauquans who sit down to their examination at eight o'clock in the morning and never let up until five o'clock in the afternoon are worthy sons and daughters of the O. D. University. They will go out into the world, and by their knowledge, devotion and grit, bless humanity and honor God."

III.

AS A PLACE.

III.—AS A PLACE.

CHAUTAUQUA is the original recreative and educational summer resort on Chautauqua Lake.

Chautauqua is the center of an elegant and literary social life.

Chautauqua is the first of many similar movements in all parts of the land, and the one from which they have received their idea and inspiration.

Chautauqua is the seat of the world-wide "C. L. S. C." (the Chautauqua Literary and Scientific Circle), which enrolls more than one hundred thousand readers, and provides more than thirty distinct courses of reading and study for persons of all ages and degrees of culture.

Chautauqua is a place of rest and recreation; with grounds, high, dry, perfectly drained, clean, delightful; with three lovely natural plateaus rising from the lakeside to an elevation among the very highest on the lake.

Chautauqua is the name of the town where the wonderful Assembly that has been described, annually convenes. It is situated in the western part of the grand old State of New York, on the west shore of a lake having the same Indian name. Its site is a charming and well-wooded plateau, which slopes by terraces down to the edge of the water. The terraces are natural, and rise in succession to the height of one hundred and twenty-five feet, thereby giving a most delightful outlook down and across the lake.

Its old name, Fair Point, expressed its lovely site, as the land projects far into the water, and old forest trees shade the

pebbly beach. Never was there a place so well adapted for the purposes of a National Assembly. It is in the very heart of what one hundred years ago was a grand primeval forest. Now, how changed! Within a few years a unique summer city has arisen as if by magic among the tall trees, and no pen-pictures can describe the charm which hovers around this noted place.

From either side of the point, one can look across the water and see beautiful farms, and a succession of wooded hills rolling far back into the Chautauqua Hills, which rise in picturesque shapes against the horizon, as if to finish a pleasing landscape.

There are one hundred and thirty-six acres of land in this fair town, which is laid into streets, parks and classic sites. The grounds have been improved from year to year, until there are more than twelve miles of carriage drive-way. A large number of cottages have been erected, and several beautiful homes adorn the avenues; and in the early summer of each year the woods echo with the sound of the saw and hammer of workmen who are pushing new cottages on to completion.

There is no place on the beautiful earth which surpasses this in natural simplicity of attractions. On every shore of Chautauqua Lake can be found pleasing scenery, pure air and water, cool breezes which impart health and vigor; besides, there are romantic drives in every direction over hard and smooth roads. Indeed, a summer trip along this delightful mountain lake is like an unbroken panorama of all that is lovely and entrancing, for there is a constant succession of charming views, with bright gleamings of the sparkling waters ever and anon, as one passes the gracefully rounded shores, or over the swelling hills upon the borders of the lake, that are covered to their summits with fine old forest trees, which carry a grateful shade to the water's edge, combining, as it were, to form as pretty a series of pictures as ever graced a foreign painter's canvas. And, above all, on every side of this lake, health, rest

and recreation are offered to the care-worn business and professional man, the confirmed invalid, the weary city belle, feeble children, and to all others who love beautiful natural country life, and desire above other things to leave fashionable follies far behind, and enjoy for vacation solid attractions.

Chautauqua is easy of access, and excursion tickets to the summer Assembly are sold from all principal towns, over leading railways, throughout the country. It is only three hours' ride from Buffalo, five from Cleveland, fourteen from Albany and Philadelphia, twenty from Boston and Washington, twenty-two from St. Louis, thirty from Atlanta, and midway between New York and Chicago.

The lake on which the summer-city-in-the-woods is nestled is a beautiful sheet of water, lying entirely open to the sunlight, in a notch which is cut deeply across the hills, which also have the name Chautauqua. These it lies, a sparkling gem of pure water, embedded in an elevated ridge, which is the water-shed of the North American continent. We can think of it as an inland sea, occupying the highest table-lands east of the Rocky Mountain slope. It is only a few miles from Lake Erie, but over seven hundred feet above it. The Creator's hand has placed it, seemingly, upon a pinnacle, as it is the highest navigated water on this continent with one exception—Lake Tahoe in California. It is twenty miles in length, three miles wide at some parts, with an average depth of twenty feet, varying from shallows of a few inches to eighty feet. Its clear waters rise from its depths, as it is fed only by living springs which lie underneath, and geologists say that there are now three lakes contained in the present Lake Chautauqua. The Chautauqua Hills around the lake, form the great water-shed of the continent, from whence on one side the waters flow to the Gulf of Mexico, while on the other they find their way to the Atlantic Ocean! The water of this beautiful lake is almost transparent, and changes color from silver and emerald to deep blue.

The range of grass-covered hills south of Lake Erie divides the waters that run into it from those that flow southward to join the Mississippi. They rise to the greatest height, and make the nearest approach to the shore of the lake, in the western county of New York, where they are but four miles distant, and lift their highest summits two thousand feet above the ocean's level. Here sparkle the bright waters of Chautauqua, a paradox among lakes; for, though poised in the crest of the highlands, where the sky only is reflected in its crystal depths, so near to Lake Erie that we expect to see its waters pour down the steep declivity to join that lake, and finally meet the sea upon the cold and barren coast of Labrador, we find them running southward, and after a long, sinuous journey of over two thousand five hundred miles, flowing consecutively through the outlets, the Cassadaga and the Conewango, the Allegheny, Ohio, and Mississippi rivers, mingling at last with the waters of the Gulf of Mexico. The Mississippi here puts forth an arm beyond its own great valley far into the northeast, to receive the cool waters of this mountain lake.

In this region of grass and clover are farm door-yards which in every summer time are flaming with peonies and poppies, and bright with roses; besides fields of buttercups and daisies, realms of the bobolink and meadow lark. These, if they do not stir the heart with stronger emotions, are at least objects of beauty that always please.

It has, however, other claims to distinction. At the beginning of the present century it lay buried in a silent wilderness. Nowhere in this northern latitude did forest trees grow so large and tall. The pioneers of the Holland Purchase saw with admiration the grandeur and grace of the mighty woods around it. But long before the first settler had let sunlight in among the hillsides, the French and English had visited Chautauqua, and warlike armaments had passed over the lake's clear

waters. Events of such importance had happened upon its surface and along its borders as to entitle it to rank among the historic regions of the country. Indeed, this forest has an infusion of blue blood in its veins, and needs but the pen of a Cooper to tell its story and invest it with romance. Scant records have been preserved of some of these incidents, and historians have neglected to relate others, the proofs of which remain. When the forests around Chautauqua had given place to cultivated fields, the plow revealed the crumbling relics of the past. Moldering skeletons, mounds of rude earth, and rude implements of peace and war proclaimed the former existence of an ancient people. Nearer to our own time we know that it was a summer camping-ground of a tribe of Indians who lived around the "Great Fall of Waters" which their traditions taught was sacred ground—the earthly throne of their deity, their Manitou. This tribe comprised a quiet, happy people, governed by a noble Sachem who was beloved by his nation and venerated by neighboring tribes. The superstitious nature of their religion, rude and barbarous as its rites were, gave great power to the few initiated chiefs, who were believed to know great secrets and have supernatural authority conveyed in mysterious ways from inhabitants of the invisible world. The legend of "The White Doe, or The Old Sachem's Secret," connected with the history of Chautauqua, clearly and beautifully illustrates the marvelous deeds of their rulers. All who call themselves Chautauquans should become familiar with the lore of the primitive braves who roamed over the Chautauqua Hills, and whose birch-bark canoes, freighted often with their youths and precious maidens, glided swiftly over the same sparkling waters of their "Little Lake" (as it is called in their early history), which in Assembly times is so bright with the presence of sons and daughters of this day and generation. It is impossible to include the legend in this book, but a few

allusions may interest the readers enough to secure possession of the entire story.* In the plot a princess called Le-yos-yoo (Bright Eyes), Unk-ta-hoe (God of Waters), the old chief, her father, and On-yit-hah (Bird of the starry wing, or Night Hawk), a young chief, besides enemies, etc., figure in a dramatic manner. In Indian genealogy descent is always on the mother's side—a fact that caused the reigning sachem's daughter to be specially guarded and treated with more deference than her brothers, who were obliged to gain their rank by individual valor as common braves, unaided by royal blood or favor. The legend opens with the incident of the tribe at Niagara having given shelter to a few wanderers from another tribe, then the annual march with the whole encampment to a little lake towards the south filled with fish, and where also its quiet, hidden waters were densely surrounded by a grand old forest, which was frequented by herds of deer, which they were to hunt for their winter's food. After a few days the princess disappears, etc., etc.

Where now the amphitheater stands in which Chautauqua's chief rallies his clan, years ago the dusky chief of the mentioned legend had his wigwam council tent. Truly, we can fancy this still beautiful terraced grove, which slopes to the water's edge, as many times being occupied in turns by savage and civilized men. Often have adventurers and warriors gathered around blazing camp-fires which threw their flaming light against trees and among the branches, and into the gathering gloom of the night, thus strangely mingling with the deep shadows of the wilderness. Then again would the stillness of this secluded lake remain unbroken, save by the voices of the

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*The writer has had a look at the unpublished manuscript, which is nearly ready for the press. It is to be published by a lady whose grandfather was Jo-in-sto-ga, the interpreter of the tribe. She is also a cousin of the late charming writer, Helen Hunt Jackson.

wild forests, the cry of the loon upon its waters, and the howl of the wolf along its shore.

For the health of humanity there are three requisites, viz.: Pure air, pure water, and proper sewerage. Nature provided the first two in this region, in great bounteousness, and the third has been devised with such carefulness that one can say that Chautauqua is a sanitarium, as well as a school with a mission. As such, its tired visitors, seeking recuperation and renewed health, and its hard-working teachers and students, are equally interested in healthful surroundings. Pure air is secure. The upper currents that touch these high headlands on their sweep across the continent, are as uncontaminated as the breath of heaven, and pure water is in itself a sanitary necessity. It is the barometer by which we can test the purity of our surroundings!

It is a noted fact that a higher sanitary condition has been secured at Chautauqua than at any place of public resort, any large city, or in most homes. This may seem a strong statement, but the stringent regulations as to the disposal of garbage, and the system of deporting from the grounds all sewage, contribute to this result. Of course, the purity, rarity and constant changing of the air also conduce to the well-feeling of the people who come. The altitude of the lake places it among the upper currents of air, which are constantly on the move. The water of the lake, kept cool by subterranean streams, has an effect to temper the breezes. But, above all, the lake is not surrounded by mountains and high hills which would keep its waters calm. It is accessible to any breeze that stirs, as it lies at the very summit of a ridge which slopes in all directions, so that the least movement of air ripples the lake unhindered.

The Holly system of forcing the water to all parts of the grounds is used, and the public appreciate this liberality and

forethought of the Association. Such pure sanitary conditions are necessary to the performance of duties, to the successful completion of a curriculum which in three or six weeks undertakes the generalities of ten months' study. It is this rarefied, invigorating atmosphere and these wonderful sanitary conditions which have given Chautauqua its pre eminence over all other like enterprises, and will preserve it as a place where the work of the summer university can be most successfully accomplished. Physical conditions have been an important element in Chautauqua's success, as these exist, as remarked, in like kind and degree nowhere else. Money and enterprise will not supply them, and if the management continue to do as well by the place as nature has done, there never can be a rival of Chautauqua. It is often said, that at no other resort is the high condition of people so manifest, as in the vigorous walk, bright eyes, and blooming countenances of the sojourners at Chautauqua.

The fact has been demonstrated that this section of the State is rich in natural gas, and some time in the future, the work of development will commence.

Recently, flowing mineral springs have been opened, and the chemical analysis of the water shows the properties of iron, magnesia and sulphur in pleasant proportions. The water is free to all visitors who desire "a daily constitutional" which is agreeable and rich in health-giving qualities.

For recreation the wisdom of the managers of the great Assembly is manifest in the general and special provisions which have been made to meet the legitimate demands of man's many-sided nature. Notwithstanding the eminently successful efforts that have been made to supply every demand of the intellectual and spiritual nature, it has not been forgotten that man is a physical being, and that, as such, he has wants which must be met. In connection with the other multiplied facilities for meeting the needs mentioned, the department of rec-

reation includes ways and means for lawful and innocent diversion, as concerts of various kinds, amusing lectures, processions, illuminations and fireworks by land and water, boating, excursions and other things in that line. A small fleet of steamboats plies constantly over the lake during the season to accommodate the multitude of visitors. These boats stop at every pier on both shores, to leave or take the precious freight—humanity of every description. The steamers make connection with all railway trains that pass through Mayville at the head and Lakewood and Jamestown at the foot of the lake. The fact that no fatal accident has ever happened to any of the boats, which in their numerous trips have carried hundreds of thousands of passengers in twelve years, speaks volumes for the careful and constant attention of the owners and of officers who control them. In addition to the steamboats, numerous yachts at all hours traverse the lake in every direction, and with hundreds of row-boats afford ample opportunity for visiting at one's leisure different places of interest which are in this vicinity. These smaller crafts can be chartered at reasonable rates by the day or for special trips. Steamboat riding over the placid waters is one of the special attractions during the Assembly season.

Chautauqua now has a railroad three miles in length, which terminates on the north side of the grounds. The roof of its station building is flat, and is used as a grand promenade. It has been christened by certain two ladies as the Esplanade. From it there are charming views, and sunlight predominates its entire length, if at all, which feature is prized by those who love to bask in the rays from old Sol!

Chautauqua as a place of rest, fully solves the problem of combining pleasure with profit, so that seasons of rest and recreation may not be productive of dissipation and ennui. The hurry of modern life in our country, for years crowded out all thought of recreation on the part of business and professional

men. People plodded along, year in and year out, without thinking of taking a vacation. Of late years, however, it has become more the custom of all who are able to afford the luxury, to take a rest through the heated term, from the weighty cares of business and professional life. In the shady groves and on the quiet waters of its lovely lake, Chautauqua offers the most profound rest, while its numerous entertainments of varied character effectively preserve the mind from weariness.

From year to year thousands of people spend their vacation in this "city of the woods," and return with renewed health and vigor to their homes. Thus, a strong argument is from season to season presented in favor of Chautauqua for family life during the summer months. Horses and carriages are brought by their owners from many a State, and regular housekeeping is enjoyed for weeks; novel and unique it is, different from that in any part of the wide, wide world.

If persons desire, ample accommodations are found in many of the private cottages; besides, there are boarding-houses where for five to fifteen dollars per week sleeping-rooms and table board can be obtained. Rooms can be rented with privilege of stove for light housekeeping, and such parties can get their supplies as they need from bakery, meat market, grocery and other supply stores. These, with the dairy, which keeps rich milk and cream, fully meet all demands of their respective lines.

The large Hotel Athenæum, which was erected in 1882, offers accommodations complete in character. It has every modern convenience for the comfort of guests. There are one hundred and sixty rooms, single and en suite, richly furnished throughout. It is lighted with gas made upon the grounds, and electric light furnished by the Association; also supplied with hot and cold water. The parlors, hall and dining-rooms have large fire places, which are an attraction, as fires are almost a daily necessity at Chautauqua. The site of the

hotel is on an elevated eminence, having an uninterrupted view of the lake in front, is surrounded by a lovely grove, the trees scattered to admit the adornment of the grounds by means of beautiful lawns, footpaths, fountains, flower borders and driveway. The table gives superior board, and rates are from two to four dollars per day, according to room. This hotel is more elegant than any seaside hotel in America. It has an elevator, excellent beds, broad verandas, and a band stand where often sweet music is rendered. As first seen from the steamer when approaching the pier, the hotel—through a vista of trees—in its beautiful embowerment of foliage and flowers, presents an exquisite setting.

The attractions of the place itself have by manifold improvements been constantly increasing. Means have not been wanting, and their outlay has been generous—science and art, under skillful direction, have done much, never to mar the beauties of nature, but rather to unveil features of exquisite loveliness that were partially concealed. The grandeur of the noble forest trees that tower above the neat cottages is even more majestic since the occasional openings show them to better advantage, and afford glimpses of the blue vault, or floating clouds against which they seem to thrust their branches. The native flora, of great richness, has, whenever practicable, been protected, while many carefully-tended exotics display their modest beauty or shed sweet fragrance on the air. The little patches of lawn are becoming more beautiful, and the larger one extending from the Hotel Athenæum to the lake, is arranged with taste, and kept in fine condition.

One of the beautiful features of the various assemblies is, that all meetings are held in groves and open halls, where the summer air can be fully breathed, and weariness of mind and body disappear. Members who come up from year to year find an inexpressible charm in the "Council fires" that are kindled, in Chautauqua songs which ring out sweet melody,

and in the vesper services and Round Tables which are held in the Hall in the Grove. No other spot in the wide world has such sweet memories of solemn worship and social fellowship as the meeting place of the various circles of the C. L. S. C. offer to all who will enter within its fold.

It is a fraternity that encircles the whole earth—an Alma Mater which brings, for the routine of life at home, its members under the spell of memory, love, and hope. But, at Chautauqua, the watch-fires burn with greater warmth and brightness. Everything here has a character by itself, for without being exclusive or odd, or quarreling with the world, Chautauqua has a world of its own!

Many persons who have never been at Chautauqua are laboring under a mistake in regard to the prominence given to spiritual interests at this place.

Some have said that these interests are lost sight of, in the effort to exalt education and the culture of the intellect. And some there are who even say that it is a godless place. It would be a sufficient denial of all such statements to remind those who make them that the ultimate aim of the work of education and culture done here is to make men and women more efficient and more eminently successful in the world as ministers of the Gospel and as professors of its saving power.

But such things are disproved by the fact that multitudes assemble on the ground every day for religious worship. Denominational prayer meetings are held in the week, and the regular Sabbath-school and church services on the Sabbath—just as we are accustomed to have them at home.

If any one has in his ignorance formed the idea that Chautauqua is simply a summer resort, or that its great tendencies are solely to intellectual culture, it would be well for such an one to study the plan more minutely, and thus take in its full character.

The great religious thought that God is, and that man is

His creature, and so a subject of divine law and government, is fundamental in the teachings of the Assembly.

To illustrate this truth, Wednesday night is specially reserved as at home, when praise and prayer from different altars ascend to God from hearts filled with the spirit of devotion.

The meetings are of the real devotional type. No great, set speeches, no stiffness or coldness of expression, but simple, unaffected worship.

Sundays at Chautauqua are rare days for tired humanity. The gates are absolutely closed to all ingress or egress, and the city is shut up from the world. No noise or amusement breaks the sacred seclusion of the place. The very best and highest type of devotional exercises and preaching is furnished. Even the worldling likes one day of quiet for himself and family, and seeks a place where they can enjoy the country without the iniquities of the city, and thus it has come to pass that Chautauqua on Sunday has a larger number of people than any other day of the week. There are many excursions by steamer over the beautiful lake on the Sabbath, but they are not allowed to land upon these grounds. Its Sunday laws have been enforced from the beginning without Smith Bills or other legislative acts, but by the simple authority of its Christian President and his staff, and the Christian principles embodied in the hearts of the multitudes who for a few weeks are citizens of this City in the Woods.

Sabbath at Chautauqua is not a great day, if we compare the services with the evangelizing efforts which have ever characterized camp meetings. The gates are shut, no whistle's scream is ever heard at the dock, people from the street are quietly admitted, and permitted to leave, and generally there is but one sermon during the day. Sunday-school platform addresses, vesper service, meeting of the Society of Christian Ethics, and service of song fill out the day. The streets are as quiet, it matters not how many are present, as those of a New England village.

The Sunday vesper service talks of Dr. Vincent are full of practical evangelical truth, combining in the happiest manner instruction for the mind and inspiration for the heart.

The Sabbath days, too, are a rebuke to large cities, where even law is weak and powerless. Would that mayors and law-makers could come and see the majesty of Christian sentiment that keeps this sacred day so pure and sweet—without law in the stern sense, but yet law which seems inherent in all the hearts who come to this charming center.

It has been truly said that every heart needs a new song, and the best can only be had at the best places. In plainer terms we all need the outing once, at least, in a twelve-month, and Chautauqua will give you rest, and delightful surroundings. This already famous City in the Woods has no equal in pure air, and the nights are so cool that the weary ones find their sleep as calm and perfect as they would in the middle of a prairie.

Then Chautauqua is the least conventional of places. One can go to bed as early as the birds do, and rise with the dawn, wear plain clothes and have all sorts of exercise. No dances, card playing or fashionable dressing, but croquet, lawn-tennis, boating, bathing and fishing enough to please every enthusiastic angler. Here, too, are lovely mornings, unrivaled sunsets, and by the aid of electric light, perpetual moonlight evenings. There is no ball-room or bar; but those who are willing to spend their vacation days with the variety mentioned can be happy and return home benefited. Then, aside from rest of body which simple surroundings give, mental refreshment is provided by a vast variety of intellectual entertainment and instruction—a grand opportunity to feel the personality of living leaders, in thought, research, education and reform.

Apropos of this charming lake, I will say that poets rave over its beauty, and it surely is a gem. Just before the sunset there is a light over its waters that reminds one of the hidden

fires of the opal. It is so clear that the trees look into its glassy surface and see their faces reflected. In its cradle the stars lie down at night to sleep. Clouds deck it with their shadows. With multitudinous waves, it sings its anthems, which have sounded in the ear of God for thousands of years. In the sweet summer-time children launch their tiny crafts on its waters and pick up pebbles along its beach, and men and women bathe beneath its silver waves. Only after long periods does it shake with anger. There it lies, full and fresh and clear and beautiful as the mercy from above.

> "Oh! Lake Chautauqua! beautiful lake!
> May our lives be pure as thy waves, that we,
> The beauties of earth and heaven may take,
> And mirror them forth as they're seen in thee,
> And with faith and love,
> From the light above,
> A blessing and joy unto others be!"

Chautauqua is famous for the beauty of its groves, its entire freedom from flies and mosquitoes, which are the pest of many places. Chautauqua gives all the advantages with none of the disadvantages of the so-called summer resorts. Its society is, in the highest sense, refining; its influences are educating, and build up both parents and children. It is a place of freedom without license; of recreation without harmful amusements. The card-table, the dance and late hours are forbidden. The moral and social atmosphere is delightful, and remarked as soon as one enters the grounds. There is no other place on this continent where one can enjoy such rare combination of rest, recreation and instruction as at Chautauqua. The various meetings are held in buildings and tents delightfully situated in the groves. In the several parks are pavilions and hundreds of rustic seats where one can sit and meditate, or come with book or friend to read or chat, as fancy dictates. The parks are kept in a charming rural style—with beautiful flowers,

statuary, flowing fountains and hanging baskets filled with graceful vines and foliage. Then on every side are grand old forest trees, under the shade of which, if at all reverent, the force of Bryant's poem fills the heart, and involuntarily one exclaims, "The groves were God's first temples," and offers to the " Mightiest, solemn thought and supplication."

No feature so distinctly distinguishes Chautauqua from all other large resorts as its order and morality. The grounds are enclosed, and a sufficient patrol excludes all objectionable characters. The management is extremely rigid in excluding all improper amusements and deleterious publications. By special statutes of the State of New York, the Chautauqua Assembly Association are given police jurisdiction, not only over the grounds enclosed, but over the lake, highways and surrounding premises—a given distance from the grounds—so that every thing improper can be compelled both to keep off the grounds and to keep a safe distance from them. So successful is it that in several seasons there was not a single arrest, not a breach of decorum on the part of the crowds who daily came, and not an article stolen. Truly, there is no other place that secures so great freedom from temptation and contamination of the young, and of all others. A family can at Chautauqua have purer moral and better surroundings than at home.

All the weeks of sojourn are delightful, because the rules and regulations are executed with the most wonderful precision. Every hour with its chosen work is noted by the chimes or bells. Even the hours of sleeping and awaking are appointed. Here, parents can bring their sons and not fear temptations, and their daughters can remain without a chaperon!

As Geology is one of the required studies of the C. L. S. C., it is with great pleasure that I give—with permission of Hon. Obed Edson—some selections from his great lecture about the geological structure of the Chautauqua Lake region:

" The beautiful lake that sparkles before sojourners of the

summer city-in-the-woods lies in a notch that is cut deeply across a range of grass-covered hills, that for many miles divide the basin of the Great Lakes from the valley of the Mississippi. To mingle with the waves of the Gulf of Mexico its waters have to flow southward successively through six water courses—the Chautauqua outlet, the Cassadaga, the Conewango, the Allegheny, the Ohio and Mississippi, performing a long and sinuous journey of two thousand five hundred miles. Yet Chautauqua Lake is almost within eyesight of Lake Erie, and is seven hundred and thirty-five feet above it. Scarce a barrier prevents its waters, in a short and rapid dash of some half a dozen miles, from mingling with the waves of Lake Erie and with them to meet the sea upon the ice-bound coast of Labrador, nearly four thousand miles northward from the mouth of the Mississippi. This paradox of lakes, like a thousand others that brightly glisten upon the plains or darkly gleam among the mountains of America, is the product of a glacier. The rounded hills and sloping valleys that border it, and all the graceful forms that are molded upon the landscape around it, are sculpturings of the ice. The extensive area in which it lies, comprising four thousand square miles, including the principal part of the counties of Chautauqua, Cattaraugus, and a part of Allegheny in New York, and also the greater portions of Warren and McKean and a part of Potter in Pennsylvania, is called by Professor Carr and other geologists the Chautauqua basin. It is comprised of long, irregular valleys, having crooked and often ragged branches separated from each other by irregular ranges of hills. Since the era of ice, this basin has been covered with great beds of northern drift, which is deep, even upon the hills, but lies deepest in the valleys.

"Before the glaciers came to widen and partially fill the valleys, to carve the hills into their present graceful forms, the landscape had bolder outlines, the hills were higher and more rugged, the valleys were deep chasms and walled by steep and rocky sides.

"Like the other waters of the Chautauqua basin, there is the strongest reason to believe that the waters of this beautiful lake were once discharged through a channel, worn and polished by the operation of mighty forces in ages past, which extends underneath the drift from the foot of the lake north of the city of Jamestown to Falconers, where it discharged its waters into this northward flowing river, and thence into Lake Erie and the Gulf of St. Lawrence, instead of the Mississippi and the Gulf of Mexico, as it now does.

"These old channels are not results of chance, but are the products of mighty dynamic forces operating continuously through long periods of time, in faithful obedience to the general but simple laws that govern the universe. Since their waters have ceased to flow, oceans have waxed and waned; mountains and islands have risen from the sea, and continents have grown old. For a history of these channels we must turn to the faithful records that the rocks have kept. The story that man has preserved of his deeds and his race, is at best a collection of feeble tales, dim legends, the prejudiced or partial stories of imperfect historians, while the biography of the earth is carved in monuments of stone. The rocks and the fossils are letters in which it is written. Indeed, the facts themselves are sealed, as it were, in the bosom of the earth. The story as it is written on the everlasting hills is more interesting than the annals of a people, more pleasing than the most wonderful creation of the human fancy. The Rosetta stone gave Champollion no better key by which to decipher the history of the dynasties of Egypt than the shells afford for telling the stories of mountains and oceans. Indeed, why need we wish to read from crumbling monuments the trivial stories of kings and nations, when we may, in these pleasant shades, read from the rocks and the hillsides the history of lakes and rivers—tales far older and more wonderful than those written in Karnac.

"These channels, once conduits of antediluvian waters, we

now find, like old abandoned canals, are choked throughout their entire length, and in most places deeply buried beneath vast masses of gravel, stone and sand. The waters, which once flowed through them into northern oceans, are now turned southward into the Mississippi. What brought this loose material here to fill the valleys, to dam these ancient channels and turn their waters southward, and to spread it over the hills in such vast quantities, is a curious and interesting subject of speculation.

"If we turn to a large map of North America, we will observe that it has remarkable features. Its shores north of the forty-second parallel of latitude, corresponding with the northern boundary of the State of Pennsylvania, are indented with deep and narrow bays, or fiords, which often extend between bold and rocky shores sometimes fifty miles inland. In the higher latitudes of the continent, high and broken coasts and ragged peninsulas bound the adjacent seas, and numerous misshapen islands lie along the shores. North of this limit, over the vast region away to the Arctic ocean, besides the largest lakes of the world, are also scattered a multitude of lesser ones, which are often distributed in chains and systems. New Brunswick, New York, and the New England States, Michigan, Wisconsin and Minnesota, all of which lie north of the forty-second parallel of latitude, are gemmed with lakes. In the latter State alone there are estimated to be ten thousand. Like sparkling beads strung on silver threads, they are joined together by a common stream affording a curious means of communication between distant parts. In all the territory that lies south of this limit, there is a very marked contrast. In Iowa, Illinois and Indiana, and all the southern part of the United States, scarcely a lake exists. There the sea-coast extends in wide and sweeping curves; the bays and inlets lie between low and sandy shores. No foreign masses of earth and bowlders overlie the natural rocks. The soil is solely

formed from the moldering strata upon which it rests. This region often extends in wide and level plains, veined throughout its whole extent with innumerable water-courses, of which some are the most noble rivers of the earth. Yet in marked contrast with this northern land of drift, there is not, within the borders of the greater number of States comprising this region, a single lake; and within the remainder, with the exception of Florida and Louisiana, but few. The lakes, even of these latter States, are mere lagoons or estuaries of the sea where the tide ebbs and flows; or they owe their existence to abandoned river beds. Unlike the clear pebbly lakes of the north, they often degenerate into dark and slimy morasses of shallow waters and miry shores. The charms of our pleasant lake—its popularity with those who seek rest and pleasure here—are no doubt enhanced by the fact that it lies upon the southern borders of this northern land of lakes, thus easily accessible from the great lakeless regions of the south.

"What scooped out the basins for these northern lakes, chiseled the gorges and deep chasms of fiords, and spread the drift over all, in such vast quantities, has long been one of the most interesting and perplexing of problems. It has been explained by some upon the hypothesis that has been called the iceberg theory. We are told of a continent submerged beneath a great northern ocean, bearing upon its bosom armadas of glittering icebergs, each laden with a cargo of rocks and earth, and which, like phantom ships, for an epoch drifted southward in frozen splendor. Again, others tell us of a frost-bound continent, most elevated in the north, buried beneath glittering mountains of ice and broad fields of stainless snow, slowly, very slowly moving southward along a gentle slope, but with immeasurable power, grooving channels for the rivers, scooping basins for the lakes, and spreading everywhere a traveled mass of gravel, sand, and rounded stones. It seems that the true explanation of this phenomena

is that it was the result of the operation of glaciers through vast eras of time, aided by icebergs along the borders of the continent and across its widest waters.

"The point of departure, from whence the great glacier that spread over the Chautauqua basin, and all of the eastern part of North America, started, is located in the highest point in the rocky highlands that extend between the river St. Lawrence and Hudson's Bay. Early in the cold period, the snow and ice, which had accumulated in this elevated region, put forth immense tongues, which at first followed the courses of the valleys among the hills of Canada, filling them with ice, carving them wider and deeper, advancing southward during the cold of winter, and receding slightly before the heat of summer. As the cold of this period increased in intensity the glaciers increased in magnitude. Having filled the valleys, they ascended the lower hills, moving southward in the winter, and lingering longer there in the summer. At length a field of ice moved across the valley of the St. Lawrence into New York and New England, and in a broad mass up the basin of Lake Ontario. The direction in which it advanced is marked by the scratches upon the rocks, the arrangement of bowlders along its course, and its terminal moraines. During the lapse of long eras of time the cold grew more and more intense, until its maximum was finally reached. The glaciers invaded regions further and still further south. No longer confined to rivers, channels or mountain gorges, they scaled hills and ridges. A grand *mer de glace* covered the valley of the Genesee. It filled Lake Erie, which is but eighty feet deep, to its bottom. It pushed against the base of the ridge that bounds the basin of Lake Erie on the south. It forced its way into the gorges at the mouths of the streams of Western Pennsylvania and Northern Ohio, which streams then discharged their waters northward through the ridge into Lake Erie.

"The physical features of Chautauqua county were greatly

changed when the glaciers left them. The landscape was also quite different at the close of the ice period from what it is now. The same causes and the same movement of the glaciers that made the drift-hills of Jamestown, produced Chautauqua, Bemus and Long Points. Here, upon the shore of the lake, in the very grove we love so well, we may learn to what length the process of creation is drawn out. When first formed, the lake was more than fifty feet above its present level, evidenced by the peculiar materials that compose the plains and levels that border its shores. Old beaches extend around it, high above its present waters. At first the lake was longer and wider than now, and in this beautiful grove its waters extended high up on the hillside. We can trace along the hillside and among the winding avenues of this shady grove — as we would read in the slowly sinking sands of an hour-glass—the marks of its subsiding waters. Faint traces of the lake are marked upon the shelving banks nearly as high up as the Amphitheater. Later traces are more plainly visible in the regular and natural terraces that rise nearer the lake, and that now partially form the graded avenues that curve parallel to its shores. Unmistakable evidences of the action of the waters and their more recent presence, exist in the character and arrangement of the material that forms the little cape called Chautauqua, that extends from the Auditorium outward into the lake. It is now elevated scarce ten feet above it, yet when Cæsar crossed the Rubicon, this little point of land was above its waters and bore its maple shade as gracefully as now. Wonderful as are the disclosures of magnitude and distances of the fixed stars, made by astronomy, full as amazing have been the revelations that geology has made of the passage of time. Twenty miles of stratified rocks envelop the earth! What an immense length of time this fact implies. Man is utterly powerless to grasp the prodigious circumstances. He can no more determine with

his finite measure the illimitable past than he can fathom the immeasurable future. Long as was the epoch of icebergs and glaciers during which Chautauqua Lake was born, and long as was the period of time that followed, during which the Lake has been reduced to its present level, it is in the world's history but as a day."

Thus we at Chautauqua can know that the very ground we daily tread, furnishes one of the delightful sciences with material for the most profound research, and helps to lead from Nature up to Nature's God.

"Down in the earth's great archives kept
  The wonderful books of the ages lie,
Their rocky pages thrown apart
  Full oft to the light of the open sky—
Those manuscripts on the shelves of Time,
  Holding their mystical records complete,
But yielding them up to us, one by one,
  If we will search for them under our feet."

MISCELLANEOUS.

SOME CHAUTAUQUA POEMS.

THE HOUR WITHIN THE GROVE.

A Vesper Hymn.

Dedicated to Emily Raymond, by Amelia M. Starkweather, for the Class of '82.

(C. M., Repeated).

1. There is an hour and place I love,
   Lit up by sunset rays;
   It is the hour within the grove,
   That brings its prayer and praise.
   The quiet, sacred vesper hour,
   Is like unto the leaven
   Within the soul, an unseen power
   That lures us on to heaven.

CHORUS: O, consecrated, blest retreat,
My soul would here abide,
And with Him hold communion sweet,
Who made the eventide.

2. He gilded with a hand unseen
   The sky of richest hue;
   And reared the walls of leafy green,
   And canopy of blue.
   And all the stars that flash at ev'n,
   The moon and silver sea,
   Were by His love and bounty giv'n,
   And spread for you and me.—[*Chorus.*]

3. His glory sounds through all the trees,
  And sparkles in the dew;
And borne upon the gentle breeze
  We hear His praise anew.
Ye that delight to do His will,
  Join in the song of love;
And let your solemn praises, fill
  The hour within the grove.—[*Chorus.*]

The following poem, by an unknown author, is often read by Dr. Vincent at the closing exercises of the Assembly, with marked effect:

ALONE WITH MY CONSCIENCE.

I sat alone with my conscience,
  In a place where time had ceased,
And we talked of my former living
  In the land where the years increased;

And felt I should have to answer
  The question it put to me,
And to face the answer and question,
  Throughout an eternity.

The ghost of forgotten actions
  Came floating before my sight,
And things that I thought were dead things,
  Were alive with a terrible might;

And the vision of all my past life
  Was an awful thing to face,
Alone with my conscience sitting
  In that solemnly silent place.

And I thought of a far-away warning
  Of a sorrow that was to be mine,
In a land that there was the future,
  But now is the present time;

And I thought of my former thinkings,
  Of the judgment day to be;
But sitting alone with my conscience
  Seemed judgment enough for me.

And I wondered if there was a future
  To this land, beyond the grave;
But no one gave me an answer,
  And no one came to save.

Then I felt that the future was present,
  And the present would never go by,
For it was the thought of my past life
  Grown into eternity.

Then I woke from my timely dreaming
  And the vision passed away.

And I pray that I may not forget it
  In this land before the grave:
That I may not cry in the future,
  And no one come to save.

And so I have learned a lesson
  Which I ought to have known before,
And which, though I learned it dreaming,
  I hope to forget no more.

So I sit alone with my conscience,
  In the place where the years increase,
And I try to remember the future
  In the land where time will cease.

And I know of the future judgment,
  How dreadful so 'er it may be.
That to sit alone with my conscience
  Will be judgment enough for me.

CHAUTAUQUA CARMINA.

BY REV. JOHN O. FOSTER, A. M., GENEVA, ILL., CLASS OF '82.

Read in the Hall of Philosophy, August 7, 1884.

I.

Let others sing of battles, of heroes true and brave,
Of kingdoms won by valor, on land or on the wave;
A grander theme before us, for which the nations sigh,
When truth shall grasp the standard, and hold the banner high.

Through long and weary ages, grim giant Wrong has trod,
And crushed his mangled victims beneath the blood-stained sod.
The day of better forces has dawned upon the land,
And right is might forever, and evermore shall stand.

And here beside these waters, this sunny summer sea,
With right and truth a motto, and God and Liberty;
We hail the coming morning, the ages' golden day,
And bless the God of heaven that wrong has fled away.

Chautauqua's thought is spreading o'er all the peaceful land,
And pure instruction widens, and deepens in demand;
And bound like kindred families, the new Assemblies rise,
Till ev'ry zone th' Circles own, beneath the bending skies.

The fathers of this impulse, wrought wiser than they knew;
They laid a firm foundation whereon the fabric grew,
And year by year their plannings, collecting Christian lore,
Have halted many worthies before this open door.

The Normal Class of Teachers, Chautauqua's eldest born,
Has drilled eternal truths into the rocky heart of scorn;
And bursting rugged error with God's dynamic doom,
Proclaims with true precision, the overthrow has come.

No more shall scorn deride us, for innovations made;
No more shall fossil powers their ancient modes parade;
A new and glorious era has marked this age of mind,
Now passing its beginnings of lifting up mankind.

The impress of a master has marked the present age,
And stamped the seal of virtue on life's historic page;
In yon great book of members, enrolled with honored care,
The name of Lewis Miller is plainly written there.

And in the distant ages, in marble pure and white,
With memories of blessings in scintillations bright,
A host of Bible students shall keep his natal day,
And on the busts of Vincent, coronal wreaths shall lay.

II.

THE ASSEMBLY.

Here Science spreads her treasures, from all her wide domain;
And Music thrills her lovers, in sweet, harmonious strain,
While sages of philosophy throw wide their wealthy store,
And all the troops of history pass through this open door.

The rock-ribbed earth is rifled to find a fossil stone.
And bookworms gnaw the contents of every heavy tome;
The languages are Babel, and yet they blend in one,
In reverential worship before Jehovah's throne.

Here eloquence has founded her Bema and her throne,
And golden oratory stands peerless and alone;
And richest thought is mighty, henceforth to go abroad,
And thunder down the ages the messages of God.

Young Art has brought her easel, and nature's charms has caught,
The hilltops, lake and forest on canvas' glowing thought,
And many a bust is modeled in "sweet similitude,"
By patient care and labor of plastic brotherhood.

But study wearies many, and rest for each awaits
Who seek for "solid comfort," within these classic gates;
Diversions pure and wholesome, the needy ones may know,
And body, soul and spirit, may strong and stronger grow.

The pleasant walks are shady, the wavelets dance and play.
And boats like phantom navies are sailing night and day;
While cornet bands are playing, and gorgeous rockets soar,
The steamers blaze with fire, and booming cannons roar.

A hundred celebrations have here found voice and tongue,
A hundred songs of gladness by this great choir sung,
A thousand hearty welcomes will greet you on this shore,
A hundred thousand memories will charm you evermore.

In coming years of culture this statement will be shown:
By far the grandest movement the century has known
Was here reared up in patience, a Pharos of the mind;
And given to the ages to lighten all mankind.

Not here and there a torchlight, to glow upon the strand,
But one Bartholdic beacon, far-flashing o'er the land;
While other schools, like planets, are swinging round and round,
Yet none like our Chautauqua will anywhere be found.

III.

THE HALL IN THE GROVE.

When evening shadows softly creep across the inland sea,
The Circles meet, and willing feet come tripping o'er the lea.
They come to bless each other's hearts, in song and thought and prayer,
And study lore from nature's store, so richly garnered there.

The Circles may from day to day through all of coming time,
Inspire with truth the coming youth to search with zeal sublime,
And from this Hall the words shall fall that round the world shall ring
With stronger will than ever fell from lips of priest or king.

An empire's ward cannot afford to risk his all for fame,
Where honors run from sire to son and settle in a name.
But here the great, for church or state, may find a vantage ground,
To shake a throne or wear a crown, when Heaven's men are found.

What strength is here, or gathered there, within the mighty throng,
How grand the army at the front, some sixty thousand strong.
Let no one feel a Crystal Seal confers the last degree,
When Seals are caught, but never bought, in C. L. S. and C.

What fellowship is in the grip of warm and friendly hands,
And badges worn and vespers said, are tokens of these bands;
But mottoes strong or sweetest song can never give the charms
That ever rest within the breast of those in Jesus' arms.

That Hall within the classic grove, with members far and wide,
Sends them away as billows play on oceans' swelling tide.
They go in other lands to spread the choicest truths abroad,
Or glean the grain frow hill and plain in all the fields of God.

The beacons burn, the torches blaze, the altar flames arise,
And hallowed light descending bright, beams from the bending skies.
Our God is here, let us adore, and love the joy profound,
We meet, we part, but every heart shall call this holy ground.

CHAUTAUQUA BELLS.

BY JOHN G. ALLEN.

[Affectionately inscribed to William Skellie.]

The Old Bell Ringer
Who will tell ye,
Speaker and singer,
Exactly the time
With a clear ringing chime;
And who
A decade through,
In sunshine and rain,
Has sung the refrain
Of a musical strain,
And I need not explain
Except in the main,

How the heart of the writer
Ever light was made lighter
By the words of good cheer
Which William, his dear
Friend, spoke in his ear
As he came here
Year after year,
To hear
The reading, the preaching,
The joking, the teaching,
The singing,
The ringing,
Of the sweetest
Elitest,
Completest
Of Bells,
Musical Bells,
CHAUTAUQUA BELLS!

Hail! hail! Chautauqua's sunny grove!
We love thee well;
To all the world sweet words of love
Chautauqua tells.
Come all who love our forest dear,
List to the gentle greetings, hear
Chautauqua bells!

Hail ! hail ! Chautauqua, great and grand !
We love thee well ;
Sing, all Chautauqua's cultured band,
Your music swell.
Brought by your welcome songs so sweet,
May many a gladsome wanderer greet
Chautauqua bells !

Hark ! hark ! those old familiar notes !
We love the bells !
O'er lake and grove their music floats,
And joy foretells ;
The morning bells ! The vesper bells !
The warning bells ! The deep night bells !
Chautauqua bells !

Ring ! ring ! Chautauqua bells, for aye !
We love ye well ;
Ye give us courage every day
Your music swells.
" Memorial Days " are sweeter far
When fancy hears without a jar
Chautauqua bells !

Ring ! ring ! thou bellman, ring the chime
We love so well !
Such silver tones in thy good time
Naught, naught excels.
With kindly face and locks so gray
Thy brawny arm shall ring to-day,
Chautauqua bells !

Ring ! ring ! thou trusty bellman, ring !
We love thee well ;
How sweet the mem'ries thou dost bring
No tongue can tell.
Chautauquans, too, in other climes,
Hear echoes of familiar chimes—
Chautauqua bells !

The three favorite songs of the C. L. S. C.:

BRIGHT GLEAMS AGAIN.

[C. L. S. C. Anniversary Ode.]

BY MRS. L. H. BUGBEE.

1. Bright gleams again Chautauqua's wave,
And green her forest arches,
As with glad heart and purpose brave
The student homeward marches;
Before him rose the pleasant goal,
Thro' all the year's endeavor,
Blest inspiration of the soul!
For light aspiring ever.

REFRAIN.—Once more we stand, a joyous band,
Our songs to Heaven up-sending:
They freely rise, a sacrifice
Of prayer and praises blending.

2. Our college halls are grand and free,
Her charter Heaven granted;
Her roof the summer-crowned tree,
Where nature's hymns are chanted;
And round her shall her children cling
With loyal love and duty,
And yearly all their offerings bring,
Of gathered wealth and beauty.—[*Refrain.*]

3. From the vast ocean shore of thought
We bring our earliest treasure,
With many a golden memory fraught,
And many a lofty pleasure;
We offer now our work to Him
Whose loving light hath guided,
Thro' pathways to our knowledge dim,
From His great thought divided.—[*Refrain.*]

BREAK THOU THE BREAD OF LIFE.

[Study Song.]

MARY A. LATHBURY.

Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word!

Bless Thou the truth,
Dear Lord, to me,
As Thou didst bless the bread by Galilee;
Then shall all bondage cease,
All fetters fall,
And I shall find my peace,
My All in All!

The following is the song that always ends the five-o'clock service at the Hall-in-the-Grove:

EVENING PRAISE.

MARY A. LATHBURY.

Day is dying in the West:
Heaven is touching earth with rest:
Wait and worship while the night
Sets her evening lamps alight
Thro' all the sky.

CHORUS.—Holy, holy Lord God of Hosts!
Heaven and earth are full of Thee!
Heaven and earth are praising Thee,
O Lord most high!

Lord of life, beneath the dome
Of the Universe, Thy home,
Gather us who seek Thy face
To the fold of Thy embrace,
For Thou art nigh.—[*Chorus.*]

A WINTER AT CHAUTAUQUA.

BY H. H. MOORE, D. D.

Now that winter is gone, and the time for the singing of birds is near, the readers of *The Chautauquan* — especially those who have spent a summer at this place — will inquire: "How does Chautauqua appear in autumn, with flowers withered, trees naked, and not a robin or thrush to be seen or heard? What a contrast must be the sudden change from a summer world to the wild desolation of a semi-Arctic winter?" Perhaps it seems to them that the place was dead, and buried beneath a monument of snow and ice! A feeling of chilliness comes over them, and possibly they half resolve never to visit this grove again. Pity, and possibly a prayer, is indulged for the poor unfortunates resident here. Lonesome things, shut up in the woods, how can they stand it? With all respect and due thanks for good intentions, we will excuse the pity, that it may be bestowed where it is more needed, and will be better appreciated. If contentment, good cheer, and the elements of good society can be found anywhere, it is at Chautauqua.

Let man's environments, duties and responsibilities be what they may, if his heart and mind are in harmony and sympathy with them, he is satisfied and at rest. If Chautauqua is stirring, and rosy, and beautiful in summer to all people, to a nature that can appreciate it, it is gorgeous, savage, grand, and full of thought, in winter.

At the one season, we float carelessly along in the midst of scenes of sunshine, loveliness and gayety; at the other, we are more alone with God; we commune with the stars, and become familiar with the sterner aspects of life. The change from one season to another, is simply turning over a leaf in the book of nature, and receiving additional instruction, but of equal value. To our astronomers, the heavens, whenever they could be seen, have presented an aspect of surpassing beauty.

Just after sunset, in the west, Venus, from beyond the sun, has been climbing toward the zenith; we have swept by fiery Mars, which has been nearly over our heads during the winter; further to the east, Jupiter and Saturn have held high court; over the southern heavens has swept Sirius, the brightest star to be seen; to the north and northwest, Vega, the largest of the stars yet measured, has been steadily looking down upon us; and to crown all, Orion, the most magnificent of the constellations, has illumined the sky.

January was a month of storms, and often did we contrast its desolations with the excitements of a summer Assembly, but such was our satisfaction with the present, that we were in no haste for a change. The wild, weird elements of the season interested us; the opportunity afforded for reading, rest and recuperation, was what was needed, and we felt that these things could not be too long continued. What has the beautiful lake, ice-locked for months, and used as a public highway, to tell? Listen day and night to the moaning and howling of the winds as they swept over it, and up through the branches of the naked trees, often threatening to tear them up by the roots? Live weeks together without sight of the sun by day, or of a star by night? Yes, for all these things accorded with each other, and with the general aspect of nature! The music was of a class, and each note was in harmony with the general movement of the grand anthem. When nature had savagely arrayed itself in frost and snow and cloud and tempest, hiding the earth and filling the heavens, had the sun appeared, what a ghastly display would it have made! But in the midst of this desolation the snowbirds appeared, and they were beautiful, for they were the flowers of the season. We realized that the power of harmony could be heard in a tempest as well as in a seraph's song. It is the extreme of folly to waste a winter watching for the coming of spring. The soul that is free from shams, and is a pure

part of nature itself, is attuned to the real and the true, and accepts the nature that is, as the best, and would resolutely resist a change.

Our snow-storm continued twenty-eight days, and its coming was heralded by the play of lightning and the music of thunder. It never ceased to be a pleasure to watch the falling snow, to see the curiously-wrought crystals drift out of the sky down among the branches of the trees, filling the air till it seemed mantled in white — a new creation. As an aid to the expression of our feelings, we read the poem of Emerson. We quote a few lines:

> "Come see the north wind's masonry.
> Out of an unseen quarry, evermore
> Furnished with tile, the fierce artificer
> Curves his white bastions with projected roof
> Round every windward stake or tree or door;
> Speeding, the myriad-handed, his wild work
> So fanciful, so savage; naught cares he
> For number or proportion. Mockingly
> On coop or kennel he hangs Parian wreaths;
> A swan-like form invests the hidden thorn;
> Fills up the farmer's lane from wall to wall,
> Maugre the farmer's sighs; and at the gate
> A tapering turret overtops the work.
> And when his hours are numbered, and the world
> Is all his own, retiring as he were not,
> Leaves, when the sun appears, astonished Art
> To mimic in slow structures, stone by stone,
> Built in an age, the mad wind's night-work,
> The frolic architecture of the snow."

Had the storm completed its work in a day, the snow at Chautauqua would have been from six to ten feet deep, but as it extended over the most of a month, changing occasionally into rain, it became so packed that at no time was it more than three feet deep. On some of the buildings where two roofs met at right angles, it was over six feet at the angle. But we suffered no inconvenience from the long storm, as our

stalwart young men, with heavy teams and strong-built snow-plows kept the streets open to all parts of the grounds. For a short time our greatest trouble, in common with many other places, was the irregularity of the mails.

In our safe retreat we could but think of the time when this immense mass of snow would melt away, perhaps attended by falling rain, and of the sufferings which the floods would cause in the valley below Chautauqua. Our gravest apprehensions, as I write, have been more than realized. As the snows disappeared, the waters of the lake began to rise, and the lowlands were all flooded. The area of the lake was sensibly enlarged; the upper dock stood out at least two rods in the lake, and in the baggage-room, by actual measurement, the water stood fourteen inches deep. As the stage of water was unprecedented, we intend to sink a stone at high water-mark as a monument of the phenomenal flood of the year 1884.

It may be of interest to some Chautauquans to know about winter-fishing. Up to the 15th of January the game laws permit fishermen to take with a spear pickerel from the lake, through the ice, and the time was well improved, but with poor success. The house used by the men who fish is almost air-tight, about four feet square, and it is placed on the ice where the water is from twelve to fifteen feet deep. Brush and snow are packed about the base of the house, and not a ray of light is allowed to enter; then the fisherman, closely shut inside, can see into the clear water, but the fish cannot catch a glimpse of anything in the house. Having thus taken all the advantages, the fisher keeps a decoy club moving about in the water, and as the pickerel comes in sight to seize its prey, it is saluted with the deadly spear. One year ago tons of pickerel were taken from the lake, and many of them were shipped to distant cities as rare luxuries. Chautauquans of the summer should be thankful that the legal season was unfavorable, as it leaves some to be trolled for dur-

ing the Assembly. The ice houses have been well filled, and in the long hot summer the wants of the thousands of people who will come, can be supplied.

The Sabbath services are largely attended — a choir of excellent singers adds much to the interest of the occasion. The Sunday-school is thoroughly manned and well supplied with lesson helps, and A. P. Wilder deserves much credit for the prosperity of the school. The social and devotional exercises of the church are spiritual, and special attention is given by competent teachers to the religious education of the children.

The local C. L. S. C. is under the direction of Mrs. Sarah Stevens, a graduate of the Class of '82, who brings to her duties ability, culture and the ardor of a woman's heart. These meetings are held in the Chapel, and are largely attended by enthusiastic students. I have noticed that subjects discussed at the C. L. S. Circle often come up for further examination in shops, stores, on the street, and in the family, and so go far to fix in the mind the subjects. At any rate, they are a good substitute for the empty or slanderous gossip, which is bred in minds that have nothing else to do.

The Good Templars hold their meetings on Friday night, and occasionally favor the public with a lecture.

Sometime in the winter an oyster festival was given which brought together a great number. The evening was devoted to feasting, music, gossip and addresses, and without discount was an enjoyable occasion. The addresses were so well received as to elicit in miniature the royal "Chautauqua salute."

I am here interrupted by the tolling of our bell, reminding us that it is Longfellow Memorial Day. Chautauquans everywhere should know that the Chautauqua Vesper service is read every Sunday evening, and that all Chautauqua interests and specialties are cared for from one Assembly to another. Chautauqua is not a six-weeks summer affair, but in spirit, and to some extent in form, it lives through all the months of

the year, and twelve months are none too many for the full development of its interests. Again am I interrupted, this time to attend a wedding in my parsonage, and here shall close this survey of Chautauqua in the winter season of 1884, A. D.

[This book would not be complete without the following tribute from James H. Kellogg, Troy, New York.]

THE FOUNDER OF CHAUTAUQUA, AND HIS WORK.

The soft air and sunny skies of the South land greeted the eyes of our distinguished leader, as they first opened upon the busy world in which he was to act so high a part; while the rugged North and East and the fertile West charmed him in his youth, his manhood, and his prime.

John Heyl Vincent was born at Tuscaloosa, Alabama, February 23, 1832, of a parentage noble on the paternal side, for energy, strength of character and conscientiousness, and on the maternal for singular devotion, amiability and beauty of nature. The admixture of the spirit and vivacity of the French with the strong sense and shrewd intelligence of the Hollander, in his lineage, gives a basis for much that is marked in Dr. Vincent's character and achievements. His mother's grace of behavior and sunny, self-sacrificing life, told with especial force upon the character of her son, while his father, a great reader and fine conversationalist, devoted his best efforts to the culture of his family.

His brother, Dr. Frank L. Vincent, of this city, in a recent interview, mentioned to me the practice of the household, on Sabbath afternoons, to gather for religious instruction and sacred song; then the dear mother would lead the children to her own room, and kneeling with faces toward the setting sun,

they would read the sacred Word and pray to the ever living God for help and grace. Naturally reverential, under such a sweet culture the boy-heart dwelt still more largely and lovingly upon sacred things. And says his brother, "John would often, in the midst of our plays and games, turn us into a congregation, while he took the part of a preacher." A grandfather being a Unitarian, a grandmother a Presbyterian, his mother a Quaker, his father a Methodist, his sister an Episcopalian, and he a Christian (though not of the sect of that name), it is not strange that he possessed and early manifested great breadth and catholicity of spirit. He was a strong Methodist, but far stronger as a lover of the Lord and of his fellow-men.

He undertook to complete a collegiate course in early years, but was dissuaded from it then, though he afterward mastered the full curriculum of study, receiving the degree of A. B. after regular examination, and later, as a recognition of pulpit ability and extensive scholarship, the doctorate of divinity. He was a licentiate and circuit preacher in the Methodist church in Pennsylvania as early as the age of twenty.

He had a highly analytical mind and a keen and delicate sense of humor, with genuine refinement, and it is not strange that "the slender, graceful, genial, kind and intellectual looking young man, with beardless face and abundant brown hair," should have proved equal to every occasion and a master in the control of people. Phrenologically viewed, the organ of veneration is extremely prominent, and this reverence for sacred things of which I have spoken, lies at the root of his pulpit power. Added to it we find natural oratorical force, subjected to a high degree of culture and great power in analysis.

"As a preacher," says Dr. Frank Vincent, "he was ever searching for the one great central idea in the text, the strong point, and crystalizing all his thoughts about it."

His discourses as a rule, from briefs or outlines, are pictorial, sympathetic, full of heart-power and genuine feeling for

humanity. He has an eye for the novel, the peculiar, and the enjoyable in human experience, and is ever able to make a ready turn in discussion or conversation, and rivet a point with a happy reference to current circumstances. As an instance, I remember well an incident which occurred in the church in which we were gathered, years ago. A Sunday-school institute was being held, and as I have sometimes known it during the history of the "Vincent Circle," the atmosphere was well above a healthful temperature; all eyes seemed to be on the look-out for the sexton, with an unspoken demand for fresh air. Just then (for the Doctor was at the question-box), the inquiry came up, "How would you provide for the pecuniary support of the Sunday-school?" Instantly he replied, "I would have the Church provide for it regularly and generously, just as it provides for the minister, the organist, or the sexton, who serves in keeping this church abominably hot." The effect was electrical in the ready action of the aforesaid sexton, and to the great relief of many roasting delegates.

How many times in my acquaintance, for nearly a score of years, in which I have eaten, slept, traveled and visited with him, have I seen him quietly, almost roguishly, but with all good humor, relieve the tedium of weary exercises by some sudden flash of pleasantry, some happy allusion, with never a bit of harshness or approach to rudeness, but just enough to drive away dull care and put all about him in the pleasantest of moods.

Residing at different periods in five States, representing the various sections of the Union, and, from time to time, in the atmosphere of rural, metropolitan and literary places, having frequently journeyed abroad, and having the keen appreciation of men and things which comes of a fine organization and a large heart, it is not strange that Dr. Vincent takes a broad outlook. He believes thoroughly in the possibilities of human nature. He is dignified, but friendly, magnetic, and popular

with his assistants and correspondents. He believes in a bright, broad side to existence, in an all-helpful Providence, and in true progress.

He is inventive, critical, appreciative. He possesses the master faculty in a commander, of wise selection of men and material. Few men can retain the grasp he manifests upon his own denomination and at the same time command so large an outside following. His influence with persons of other sectarian beliefs is shown in his position at the head of the vast Sunday-school work of the nation, and of the committee on International Bible Study.

We have taken a brief view of his personal appearance in youth. A study of him, phrenologically, in his prime, indicates all that could be desired in make-up and expression. The fullness about the eye, showing a rare command of language, the admirable development and balance of the intellectual organs, and the general symmetry and shapeliness of the head, suggest a character of unusual roundness and strength. His fine health, his habits of industry, his unflagging perseverance, his enthusiasm in his work, all tend to produce an abiding impression upon those who are favored with his personal acquaintance. Dr. Vincent is eminently a man for the times, and one who believes in the age in which he lives. Though not always a favorite with the most radical, he is heartily in sympathy with the temperance and other great reforms. While adhering steadily to sturdy ways, and "holding fast to the form of sound words," he is in no sense a man of the rut or routine. Original, sensitive, buoyant in temperament, fresh and at times piquant in style, exuberant in fancy, and steadied by the strongest common sense, he is a man for advancement, for conquest and for triumph; and he will not be satisfied in his ambitions till the lowlands of ignorance and vice are graded to the level of a high intelligence and a pure morality. I remember, once, at a Sunday-school institute, after he had portrayed a lofty stand-

ard in achievement in Sunday-school work, some asked, "Doctor, when do you expect to reach your ideal?" He replied in substance, "Perhaps not for centuries, but I shall press toward it just the same." As a teacher, his experience gave him insight into the wants of the people, which he has turned to good account in all his multiplied labors for the great denomination in which he is so prominent a factor, as well as in his general work. All the publications of his great Sunday-school department, and they are very many, indicate thoughtful planning, judicious selection, and the wise and generous care of the best material. Dr. Vincent believes in devising liberal things, and, in his fame and position he has already realized the promise of Scripture that "the liberal soul shall be made fat."

In the varied spheres of the instructor, preacher, lecturer, editor, philanthropist, and leader, the subject of this sketch has shown himself to be sagacious, prudent, zealous, efficient and successful—a man of the people, yet able to guide his fellows, to command, to elevate and ennoble them. That he is ambitious is but natural, with the ardor, the enthusiasm and unconquerable energy of his broad and lofty nature, and this ambition he communicates to his followers. From the time of his early labors in the ministry and in the Sunday-school, down to the establishment of the Assembly at Chautauqua in 1874, and later, of the Chautauqua Literary and Scientific Circle, his name has been an inspiration!

Can one gather up the thoughts of this great and noble man and compress them into a single brief phrase of description? No. His versatile genius, his many-sided nature, his various peculiarities, elude all such forms of description. In speaking of the evangelist Moody, one writer began and ended by saying, "He is—Moody." So we must say of the founder of Chautauqua, he is—Vincent. By tireless industry, unwearying zeal, and indomitable patience, and the exercise of his rare gifts, he has worthily ascended to his proud position.

His career is at once strongly individual, original, brilliant and successful. May we not say of him, in the words of our beloved Whittier:

> "O friend ! O brother ! not in vain
> Thy life so calm and true,
> The silver dropping of the rain,
> The fall of summer dew !"

And in our emulation of his bright example, exclaim in Longfellow's phrase:

> "The heights by great men reached and kept,
> Were not attained by sudden flight;
> But they, while their companions slept,
> Were toiling upward in the night.
>
> "Standing on what too long we bore
> With shoulders bent and downcast eyes
> We may discern, unseen before,
> A path to higher destinies !"

You will pardon me for absorbing most of my space in an attempted description of the Chieftain of Chautauqua. With his work we are familiar and in it are personally interested.

In defining the "Chautauqua Idea," Dr. Vincent says: "Chautauqua is a school for those who, conscious of their needs, earnestly desire the highest culture possible for them. It seeks to give broad and general views of all the realms of knowledge, to encourage study, to bring the multitude in contact with the most gifted, vigorous and brilliant intellects on the continent, and to open the way to knowledge, so that the masses in shop, counting-room, store, kitchen and parlor, may walk on the higher plane, and live with a nobler aim, continually seeking increase of power with increase of knowledge. Chautauqua places the Bible in the center and at the foundation of all its work. It discusses science, but it is with the Bible in hand. . . . Chautauqua is not a substitute for the school, the seminary, or the college. . . . It pro-

vides courses of biblical, literary and scientific reading for people out of school. . . . An eminent philosopher once said concerning Chautauqua: 'Its work is not superficial. I am called,' he said, 'a metaphysician. Well, I received my twist toward all the philosophy I know in less than one week. In fact I have this twist from two or three lectures to which I listened in Germany.' Chautauqua aims to give a twist to the people, that they may be lifted up and led onward into nobler, stronger and more useful lives."

I need not even outline the progress of the Idea from the time (in the year 1878) when it was fairly matured in the brain of its author, during a voyage across the Atlantic, till it took shape in all the varied forms of development which are centered in the students' city by the lake. From the time that President Lewis Miller projected the Sunday School Assembly at Fair Point, in 1874, until now, Dr. Vincent's heart has been aflame with the great things he has believed were coming to what Joseph Cook has been pleased to style the "Summer University."

Each year witnesses some new provisions of his ever-fertile brain, and the writer, meeting him from time to time, has been struck with the solicitude he has felt for this, the favorite object of his care. Dr. Vincent is reported to have said he had no pet save his son George, but I think Chautauqua takes a place only second to wife and son, in his generous heart. From indications now apparent it would seem that it is intended to develop in the course of time, a permanent establishment, with extensive buildings, a formidable corps of instructors and ample apparatus. If this plan should be realized, let us hope that the University will, in no sense, follow in the ruts of existing large institutions. If there is to be a University for the people, let it be in every sense and in the highest degree practical, with departments of domestic and mechanical in-

struction, indeed adapted to every phase of industrial education. The common people must first be winners of bread. Let Chautauqua teach them how to work in the best manner with the greatest economy of time and strength, that they may be thus provided with ampler opportunities for the various studies and accomplishments which she shall afford them. There must be discipline of hand as well as brain—development of working and earning power as well as literary and ornamental culture. The demand of the hour is for a combination of the practical with the refining, of the mechanic arts with the fine arts, of the solid with the æsthetic.

If Chautauqua shall promptly seize and fully compass the great opportunity, the educational triumph of the centuries is hers—may her victories be many and supreme in the golden years to come!

THE SECRET OF POWER.

"Perhaps the secret of Dr. Vincent's power over his fellows, as shown in his share of the Chautauqua creation, has never been fully analyzed by those who enjoy its benefits and marvel at the manifestation of it. There is no one faculty of mind that can account for such creation, such execution and such control of human elements as are witnessed here. Perception, will, energy, imagination enter into this combination of qualities.

"But there is a certain higher class of intellectual energy which is the outgrowth of all the natural faculties strengthened by culture, and concentrated by experience. It gives men the power of prescience. It reduces probabilities and averages to a science. From the arc of an experiment it projects the circle of events. In its highest development this faculty becomes prophetic. The mind weighs material and forces, and plans for the future with as much confidence as the

master of the chess-board makes his combinations. When one element in the working out of plans is human nature, with its intricate play of interests and passions, success becomes the highest manifestation of the human mind.

"The gift that furnishes the key to this control is the ability to properly average the human mind. Whether a man is constructing a plan of operations in which men must take part and move in order, or whether he wishes to control them directly by appeal, the number who shall be influenced will depend on how accurately he adapts his means and words to the average capacity and the average wants of the mass he deals with.

"Measured by this analysis, Dr. Vincent takes rank among the first masters of human elements. That his ideal of what the average man and woman need is universal in the field he attempts to reach is proved by the wonderful success of his plans. That his ideal of the average listener's emotions, sympathies and aspirations is accurate and general, is proved by his wonderful power as an orator.

"This is the mere intellectual analysis of mere intellectual forces. But in the higher realm of moral and spiritual power, Dr. Vincent equally engages the attention of the philosophical mind. Quick sympathies which make an exceptionally quick brain an instrument of warmth as well as of light; a religious nature so nearly Oriental in its reverence that a native, keen sense of humor never is able to blur the limitations of levity; an enthusiasm made perfectly irresistible to even the phlegmatic and cynical by a powerful will and never-failing counterbalance of good sense; a temperament "made all of sweet accord" which, under the loftiest scorn of subterfuge and the most fearless denunciation of wrong, soothes and charms offenders. With these moral qualities, a style that is so eclectic in words and so rich in illustration that his sermons and addresses "read" with power to them, despite the absence of an

action, voice and presence, which would make an effective oration of the most trivial subject matter. Add to this an earnestness as intense and concentrated as that of a Loyola, and you have the outlines of the character of the leader, the electrician and the prophet of Chautauqua.

"His address at the opening of the C. T. R. and C. S. L., this year, his lecture on "Metempsychosis," and two Sunday sermons preached here, were illustrations of his varied and equal powers. A lady — an average intellect — said of one of them, "Why, those are the things I have been thinking and trying to say all my life." So he finds an echo in every heart, he makes every listener a lover of the cause and of its apostle. There is no measuring the enthusiasm of his followers, there is no estimating the extent of his influence, there is no judgment yet possible as to the changes on the thought of the time to be produced by his healthy, broad, uplifting, inspiring Chautauqua Idea."

IN CONCLUSION.

As the most cultivated people of the ancient world, the Athenians and their Roman cousins, had their Agora, and Groves, and Forum, where their people met to hear the wisdom from their philosophers and statesmen; their temples with their deifications, represented in statues sculptured from the fairest of marbles (by which very stones the want of something truer and deeper was expressed), and their Altars to the Unknown God, so Chautauqua is the Agora and Forum of this, our day and generation Its platform expresses all culture, all knowledge, and its right hand holds the Bible with its God, who may be known, and its chart for guiding this wonderful soul of ours in its marvelous journey, while the left hand points to the unwritten Works of the same Lord, who will be near all the way of this life and lead us up to the heavenly kingdom.

Thus imperfectly has the attempt been made to tell in a book something about the aim and work of the great Chautauqua movement, in order that its readers may know of this mighty power that is abroad in our land. And, believe me when I tell you that the leaders of this movement do not in any form receive reward for their great work of elevating the standard of Christian education which this nineteenth century demands. If you will go and spend one session at this great center, you will not wonder why every year, in the lovely summer-time, many thoughts are turning to this beautiful City in the Woods, why many hearts are uttering fervent petitions that they may meet and grasp the hand and look into the dear face of him who is their special leader, and have

their enthusiasm rekindled, as their hearts and minds are refreshed by the royal feast his brain deviseth for all who will be guided. I would also have you believe with a learned man, who has traveled in every part of the world, and who, after visiting Chautauqua and remaining one session in examining all its plans, and looking into the earnest, intelligent faces of the thousands who daily assemble for instruction, declares Chautauqua with its Idea and Aim, to be the "Eighth Wonder of the World."